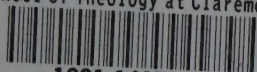


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# THE STORY OF PHALLICISM



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# *The* STORY of PHALLICISM

By LEE ALEXANDER STONE, M. D.

WITH OTHER ESSAYS ON  
RELATED SUBJECTS BY  
EMINENT AUTHORITIES

*Introduction by*  
FREDERICK STARR



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# THE WORSHIP OF PRIAPUS

BY

HARGRAVES JENNINGS





## THE WORSHIP OF PRIAPUS

OF ALL the profane rites which belonged to the ancient Polytheism, none were more furiously inveighed against by the zealous propagators of the Christian faith than the obscene ceremonies performed in the worship of Priapus, which appeared not only contrary to the gravity and sanctity of religion, but subversive of the first principles of decency and good order in society. Even the form under which the god was represented appeared to them a mockery of all piety and devotion, more fit to be placed in a brothel than in a temple. But the forms and ceremonial of a religion are not always to be understood in their direct and obvious sense, but are to be considered, rather, as symbolical representations of some hidden meaning, which may be extremely wise and just, though the symbols themselves, to those who do not know their true significance, may appear in the highest degree absurd and extravagant. It has often happened that avarice and superstition have continued these symbolical representations for ages after their original meaning has been lost and forgotten, in which case they must of course appear nonsensical and ridiculous, if not impious and extravagant.

Whatever the Greeks and Egyptians meant by the symbol in question, it was certainly nothing ludicrous or licentious. Of this we need no other proof than the fact

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that it was carried in solemn procession at the celebration of those mysteries in which the first principles of their religion, the knowledge of the God of Nature, the First, the Supreme, the Intellectual, were preserved free from vulgar superstitions and communicated under the strictest oaths of secrecy to the initiated, who were obliged to purify themselves, prior to their initiation, by abstaining from venery and all impure food.

The ancient Theologists, finding that they could conceive no idea of infinity, were content to revere the Infinite Being in the most general and efficient manifestation of his power, namely *attraction*, of which is perceptible through all matter, to which all motion may, perhaps, be ultimately traced. This power, being personified, became the "Secondary Deity," to whom all adoration and worship were directed, and who was, therefore, frequently looked upon as the sole and Supreme Cause of all things.

His great characteristic attribute was represented by the Organ of Generation in that state of tension and rigidity which is necessary for the proper performance of its functions.

We may therefore be assured, that no impure meaning could have been conveyed by this symbol, but that it represented some fundamental principle of faith. What this principle was, it would be difficult to say, on account of the secrecy under which this part of their religion was guarded. Plutarch tells us that the Egyptians repre-



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sented Osiris with the organ of generation erect, to show his generative and prolific power; he also tells us that Osiris was the same Deity as Bacchus of the Greek mythology; who was, in turn, the same as the first-begotten Love of Orpheus and Hesoid. This Deity is celebrated by the ancient poets as the Creator of all things, the Father of gods and men; and it appears that the organ of generation was the symbol of his great characteristic attribute.

Indeed, in an age when no prejudices of artificial decency existed, what more just and natural image could men find, by which to express their idea of the beneficent power of the great Creator than that organ which endowed them with the power of procreation and made them partakers, not only of the felicity of the Deity, but of his peculiar attribute, that of multiplying his own image?

The female organs of generation were revered as symbols of the generative powers of Nature or Matter, as the male were of the generative powers of God. They are usually represented emblematically, by the Shell, or *Concha Veneris*, which was, therefore, worn by devout persons of antiquity, as it still continues to be by pilgrims, and many of the common women of Italy. The union of both was expressed by the hand mentioned in Sir William Hamilton's Letter; the latter, being a less explicit symbol, has escaped the attention of the Reformers and is still worn, as is the shell, by the women of

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Italy, though without being understood. It represented the act of generation, which was considered *a solemn sacrament in honour of the Creator*. The male organs of generation are sometimes found represented by signs of the same sort, which might properly be called the symbols of symbols. One of the most remarkable of these is a cross in the form of the letter T, which thus served as the emblem of creation and generation before the Church adopted it as the sign of Salvation; there was here a lucky coincidence of ideas, which, without doubt, facilitated the reception of the symbol by the faithful.

The real meaning of all the animal worship of the Egyptians, about which so much has been written, and so little discovered, is that those animals or plants in which any particular attribute of the Deity seemed to predominate became the symbols of that attribute and were, accordingly, worshipped as images of Divine Providence, acting in that particular direction.

The celebrated bronze in the Vatican has the male organs of generation placed upon the head of a Cock, the emblem of the Sun, supported by the neck and shoulders of a man. In this composition was represented the generative power of Eros, Osiris, Mithras or Bacchus, whose centre is the Sun, incarnate with man. In the inscription on the pedestal, the attribute thus personified, is styled *the Saviour of the World*.

The Egyptians represented this incarnation of the Deity by a less permanent, though equally expressive,

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symbol. At Mendes a living Goat was kept as the image of the generative power, to whom the Women presented themselves naked, with the honor of being publicly enjoyed by him. Herodotus saw the act openly performed and calls it a prodigy: but the Egyptians had no such horror of it; it was to them a representation of the incarnation of the Deity and of the communication of his creative spirit to man. Indeed, the Greeks do not seem to have felt much horror or disgust at the imitative representation of it; several specimens of their sculpture in this kind have escaped the fury of the reformers and remained for the instruction of later times. One of these, found among the ruins of Herculaneum, and kept concealed in the Royal Museum at Portici, is well known.

Though it has been remarked that in these monuments the Goat is *passive* instead of *active*, and the *human* symbol is represented as incarnate with the *divine*, instead of the latter's being incarnated with the *human*, there is, in fact, no difference; for the Creator being of both sexes, is represented, indifferently, as of either. Both the Bull and the Cow are worshipped by the Hindus as symbols of the male and female, or generative and nutritive, powers of the Deity. The Cow is in almost all their Pagodas; but the Bull is revered with superior solemnity and devotion.

Among the Egyptians, the Cow was the symbol of Venus, the Goddess of Love and the passive generative power of Nature. On the capital of one of the temples

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of Philæ, we still find the heads of this goddess represented as of mixed form, the horns and ears of the Cow being joined to the beautiful features of a Woman in the prime of life, such as the Greeks attributed to that Venus, whom they worshipped as the mother of the prolific God of Love, Cupid, who was the personification of animal desire or concupiscence, as the Orphic Love, the Father of gods and men, was of universal attraction. The Greeks, who represented the Mother under the form of a beautiful Woman, naturally represented the Son under the form of a beautiful boy; but a people who represented the Mother under the form of a Cow would as naturally represent the Son under the form of a Calf. This seems to be the case with the Hindus as well as with the Egyptians.

By following this analogy we may come to the true meaning of a much-celebrated object of devotion recorded by an ancient writer. When the Israelites grew clamorous on account of the absence of Moses, and called upon Aaron to make them a God to go before them, the latter set up a golden Calf; \* to which the people sacrificed and feasted and then rose up (as the translator says) *to play*; but in the original, the term is

\* "I am confirmed in the opinion that the golden '*egel*' made by Aaron for the Israelites to worship at Mount Sinai was a *cone*, as representing the *flame of fire* in which alone the Almighty had been manifested to them, and not a *calf*." "They fell into the error of regarding as a golden *calf* the '*egel*' or conical representation of the *flame of fire*, which their forefathers, and after them the Ten Tribes,



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more specific and means, in its plain, direct sense, *that particular sort of play* which requires the concurrence of both sexes and which was, therefore, a very proper conclusion to a sacrifice to Cupid, though highly displeasing to the God who had brought them out of Egypt. The Egyptian mythologists who appear to have invented this secondary Deity of Love, were probably the inventors likewise of a secondary Priapus, who was the personification of that particular generative faculty which springs from animal desire, as the primary Priapus was of the great generative principle of the Universe. Hence, in the allegories of the poets, this Deity is said to be a son of Bacchus and Venus, that is, the result of the active and passive generative powers of Nature.

The Greeks, as they advanced in the cultivation of the imitative arts, gradually changed the animal for the human form preserving the original character. Besides the Fauns, Satyrs and Nymphs, who represent emanations of the Creator incarnate with man, acting as his angels and ministers in the work of universal generation, we often find, in the ancient sculpture, certain Androgynous beings possessed of the characteristic organs of both sexes, which represent organized matter in its first stage,

had worshipped as the similitude of the Eternal, but of which they themselves, as Jews, had lost the signification." *The Idol in Horeb. Evidence that the Golden Image at Mount Sinai was a cone and not a calf. With Three Appendices.* By Charles T. Bewe, Ph.D., F.R.G.S., London, 1871.

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that is, immediately after it was released from chaos and before it was animated by a participation in the ethereal essence of the Creator.

In a beautiful gem described by Mr. R. Payne Knight, one of these Androgynous figures is represented sleeping, with the Organs of Generation covered and the Egg of Chaos broken under it. On the other side is Bacchus the Creator, bearing a torch, the emblem of ethereal fire, and extending it towards the sleeping figure, whilst one of his agents seems only to wait his permission to begin the execution of that office which, according to every outward and visible sign, he appears able to discharge with energy and effect. The "Creator" himself leans upon one of those figures commonly called *Sileni*, which from their heavy, unwieldy forms, were probably intended as personifications of brute, inert matter, from which all things are formed but which, being incapable of producing anything of itself, is properly represented as the support of the Creative Power, though not actively instrumental in his work. The total baldness of this figure represents the exhausted, unproductive state of matter, when the generative powers were separated from it; for it was an opinion of the Ancients that every act of coition produced a transient chill in the brain, by which some of the roots of the hair were loosened, so that baldness was a mark of sterility acquired by excessive amorous exertion. The figures of Pan have forms nearly identical with that which, we have here supposed,

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represents inert matter; only that they are compounded with those of the Goat, the symbol of the Creative Power, by which matter was fructified and regulated. To this is sometimes added the Organ of Generation, of an enormous magnitude, to signify the application of this power to its noblest end, the procreation of sensitive and rational beings.

This composition figures the common Priapus of the Roman Poets, who was worshipped among the other personages of the Heathen Mythology but understood by few of his ancient votaries, any better than by the good women of Isernia. His characteristic organ is sometimes represented by the artists in that state of tension and rigidity which it assumes when about to discharge its functions, and at other times in that state of tumid languor which immediately succeeds the performance. In the latter case, he appears loaded with the productions of Nature, the result of those prolific efforts which in the former case he appeared so well qualified to exert.

The Fauns and Satyrs accompanying the Androgynous figures in the ancient sculptures are usually represented as ministering to the "Creator" by exercising their characteristic attributes upon the androgynous ones as well as upon the Nymphs, the passive agents of procreation; but what has puzzled the learned in these monuments, and what seems a contradiction to the general system of ancient religion, is that many of these

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groups are in attitudes rather adapted to the gratification of disordered and unnatural appetites than to procreation. But a learned author, who has thrown infinite light upon these subjects, has effectually cleared them from this suspicion by showing that they only took the most convenient way to get at the female organs of generation in those mixed beings who possessed both. This is confirmed by Lucretius, who asserts that this attitude is better adapted to the purposes of generation than any other.

Those who wish to know how generally "the symbol of symbols" and the religion which it represented once prevailed will consult the great and elaborate work of D'Hancarville, who, with infinite learning and ingenuity, has traced its progress over the whole earth.

The most extraordinary mystic relics of the heretical orders of Gnostics in the first centuries of Christianity are the tokens, talismans or amulets called Gnostic Gems, which are considered of the first importance in religious archæology. They are very rare, and are exceedingly suggestive, though mysterious. There are some in the Egyptian rooms of the British Museum, and a group may also be seen in the South Kensington Museum.

On a Medal of Demetrius (the Second King of Syria), the Goddess of Hierapolis, by some called Venus, appears with the male organs of generation sticking out of her robe, holding the Thyrsus of Bacchus, the emblem



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of Fire, in one hand, and the terrestrial Globe, representing the subordinate elements, in the other. She is probably represented here in the form under which she was worshipped in the neighborhood of Cyzicus, where she was called Artemis Priapine, the *Priapic Diana*. In the Temple at Hierapolis the active powers imparted to her by the "Creator" were represented \* by immense images of the male organs of generation, placed on each side of the door. The measures of these must necessar-

\* These were Obelisks — which are everywhere Phalli. They were placed, in pairs, in front of every Temple in Egypt. They were always regarded as votive objects, and as sacred. Their beauty of form and majesty still astonish. The survival of the original mystical ideas regarding them, and the fact that they were devoted to religion, is indicated by their absorption into Christian architectural forms, in the double Towers (sometimes the left-hand tower differs for a peculiar reason), standing before the west front of every Cathedral.

The following is given by Pliny as the origin of the Obelisks in Egypt. The Obelisks, as we have remarked, are all "Phalli." The translations of the inscriptions in the hieroglyphics, made, and so confidently put forward as true and reliable by the "Egyptologists" and modern learned societies and professors are, in reality, open to the gravest doubt, as being only a very elaborate and ingenuously varied delusion; the result of an over-eagerness for learned public explanation.—ED.

The number of these "classic attitudes" to which reference is made in previous parts of this book, has been put at twelve (the number of signs of the zodiac, in connection with the subject of "mystic anatomy," a subject in which the occult philosopher, Henry Cornelius Agrippa, was so celebrated an adept) and at twenty-four. The classic courtezans of Greece and Rome, especially of the debased period, were singularly ingenious in their vocation. They were noted for their wit and talents, in addition to their beauty.

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ily be incorrect in the present text of Lucian; but that they were of enormous size, we may conclude from what is related of a man's going to the top of one of them every year and residing there seven days, in order to have more intimate communication with the Deity, while praying for the prosperity of Syria. Anthenæus relates that Ptolemy Philadelphus had one that was 120 cubits long carried in procession at Alexandria. This was the real meaning of the enormous figures at Hierapolis: they were the Generative Organs of the Creator personified, with which he was supposed to have impregnated the Heavens, the Earth and the Waters. Within the Temple were many small statues of men with these organs disproportionately large. These were the angels or attendants of the goddess, who acted as her Ministers of Creation in peopling and fructifying the Earth.

The practice of artists, in representing the various attributes of the Creator under human forms of varying character and expression was, however, one of the great means of corrupting the ancient Theology and establishing the Poetical Mythology. Figures, being distinguished by the titles of Deity which they were meant to represent, came in time to be considered distinct personages and worshipped as separate subordinate Deities. Hence, the many-shaped god, the *Polymorphos* and *Myriomorphos* of the ancient Theologists came to be divided into many gods and goddesses, often described

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by the poets as at variance with each other and wrangling about the little intrigues and passions of men. Hence, too, as the symbols were multiplied, particular ones lost their dignity and that venerable one which is the subject of the present notice became degraded from a representative of the God of Nature to a subordinate rural Deity, a supposed son of the Asiatic Conqueror Bacchus, standing among the Nymphs at a Fountain and expressing the fertility of a Garden, instead of the general Creative Power of the great Active Principle of the Universe. His degradation did not stop even here; for we find him, in times still more profane and corrupt, made a subject of raillery and insult, answering no better purpose than holding up his rubicund snout to frighten the birds and thieves. His functions were also perverted from their natural ends and employed in conformity to the taste of the times; for men naturally attribute their own passions and inclinations to the objects of their adoration; and as God made Man in His own Image, so Man returns the favour and makes God in his. Hence, we find the highest attribute of the all-pervading Spirit and first-begotten Love foully prostituted to promiscuous vice and calling out, *Haec cunnum, caput hic, praebeat ille nates*.

He continued, however, still to have his Temple, Priests and Sacred Geese, and offerings of the most exquisite kind were made to him.

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*Crissabitque tibi excussis pulcherrima lumbis  
Hoc anno primum experta puella virum.*

Sometimes, however, they were not so scrupulous in the selection of their victims, but suffered frugality to restrain their devotion.

*Cum sacrum fieret Deo salaci  
Conducta est pretio puella parvo.*

The Bride was usually placed upon him immediately before marriage; not, as Lactantius says, *ut ejus pudicitiam prior Deus praelibasse videatur*, but that she might be rendered fruitful by her communion with the Divine Nature and capable of fulfilling the duties of her station. In an ancient poem, we find a lady of the name of Lalage presenting the pictures of the *Elephantis* to him and gravely requesting that she may enjoy the pleasures over which he particularly presides, in *all the attitudes* \* described in that celebrated Treatise, which was

\* "*Ses Postures inventees par Cyrene, Philonis, Asianasse, Elephantis and Aretin.*" N. Venette. "Tableau de L'Amour." 1689.— These positions, supposed to be surpassingly effective in the extortion of the most exquisite pleasure out of the exercise of the "Act," were painted by some of the finest artists of Rome in life size and wholly in the nude, upon the sumptuous walls of the Imperial Banqueting Hall in the famous "Golden Palace" of the Emperor Nero. By some unknown accident these famous designs, a triumph of ancient art, came down to posterity and were reproduced (ages after), through designs in miniature, by Giulio Romano, for the purpose of realizing models for the display of perfect artistic human proportion and beauty.

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written by one Philœnis, and which seems to have been akin to the *Puttana errante* of Aretino.

When a lady had served as the victim in a sacrifice to this god she expressed her gratitude for the benefits received by offering upon his altar certain small images representing his characteristic attribute, the number of which was equal to the number of men who had acted as priests upon the occasion. On an antique gem, in a famous collection, is one of these fair victims, who appears to have just returned from a sacrifice of this kind; she is devoutly returning thanks by offering upon an altar some of these images; from the number of offerings one may deduce that she has not been neglected.\*

This thanks offering had also its mystic and allegorical meaning; Fire being the energetic principle and essential force of the Creator, and the symbol above-mentioned being the visible image of his characteristic attribute, the union of them was a union of the Material with the Essential Cause; from the joint operation of the two all things were supposed to proceed.

These sacrifices as well as all those to the Deities presiding over Generation, were performed by night; hence

\* Or rather over-rewarded. Some extraordinary things are told us, with the fullest assurance, and in apparent sincerity, by the ancients. According to the account of Nicholas Venette, who adduces the authority of a contemporary for his statement, the celebrated Cleopatra withstood the endearing assaults of no less than one hundred and six men in one night. In modern times, her only rival, in this respect is asserted to have been the Empress Catherine of Russia, a most remarkable woman, imperial in every sense; whose true Life has yet to be written.—ED.



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Hippolytus, in Euripides, to express his love of chastity, says that he likes none of the gods revered by night. These acts of devotion were, indeed, attended with such rites as must naturally have shocked the prejudices of a chaste and temperate mind, not likely to be warmed by that *ecstatic enthusiasm* \* which is peculiar to devout persons when their attention is absorbed in the contemplation of the beneficent Powers of the Creator and all their faculties are directed to the imitation of Him in the exertion of His great characteristic Attribute. To heighten this enthusiasm, the Male and Female Saints of antiquity used to lie promiscuously together in the temples, and honour the god by a liberal display of forms and a general participation in his bounties. Herodotus, indeed, excepts the Greeks and Egyptians and Dionysius of Halicarnassus the Romans from this general custom of other nations; but to the testimony of the former we may oppose the thousand sacred Prostitutes kept at each of the Temples of Corinth and Eryx, and to that of the latter, the express words of Juvenal, who, though he lived an age later, lived when the same religion and nearly the same manners prevailed. Diodorus Siculus also tells us, that when the Roman Prætors visited Eryx, they laid aside their magisterial severity and honoured the goddess by mixing with her votaries and indulging in the pleasures over which she presided.

\* More likely to be excited, in great minds, by this peculiar exercise than by any other, when the powers are equal to it. —ED.

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It appears, too, that the Act of Generation was a sort of Sacrament in the Island of Lesbos; for the device on the Lesbian medals (medals in the Greek Republics had always some relation to religion) is as explicit as forms can make it. The figures appear, indeed, to be mystic and allegorical, the Male having evidently a mixture of the Goat in his beard and features, being, therefore, probably representative of Pan, the Generative Power of the Universe, incorporated in Universal Matter. The Female has all that breadth and fulness which characterize the personification of the passive Power and is known by the titles of Rhea, Juno, Ceres, etc.

When we remember that there were such seminaries for female education as those of Eryx and Corinth, we need not wonder that the ladies of antiquity were extremely well-instructed in all the practical duties of their religion. The stories told of Julia and Messalina show us that the Roman ladies were in no wise deficient; and yet they were as remarkable for their gravity and decency as the Corinthians were for their skill and for their dexterity in adapting themselves to all the modes and attitudes which the luxuriant imaginations of experienced votaries had contrived for performing the rites of their tutelar goddess.

The reason these rites were always performed at night was the peculiar sanctity attributed to them by the Ancients, for the reason that dreams were then supposed to descend from heaven to instruct and forewarn men; and

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not only the sacrifices to the Generative Deities, but, in general, all the religious rites of the Greeks (and of almost all the nations of antiquity except the Egyptians and their reformed imitators, the Jews) were of the festive kind. To imitate the gods was, in their opinion, to feast and to rejoice and to cultivate the useful and elegant arts, by which they were made partakers of felicity.

The Early Christians, indeed, on particular occasions, such as the feasts of the Eucharist, gave way to festivity and mirth; and though these meetings of joy and gratulation were supposed to be all of the spiritual kind, the particular manner in which St. Augustine commands the ladies who attended them to wear clean linen seems to hint that personal as well as spiritual matters were thought worthy of attention. Certain it is that upon these occasions they worked themselves up to a pitch of rapture and enthusiasm which often concealed, under the garb of devotion, ecstasies of a very different kind, whence the greatest irregularities ensued, so that it became necessary, for the reputation of the Church, that the feasts of Gratulation and Love, the *agapae* and nocturnal vigils, should be suppressed, as they afterwards were by the decrees of several Councils.

The suppression of these feasts may be looked upon as the final overthrow of that part of the ancient religion which is here treated of; for so long as these nocturnal meetings continued the cult certainly existed, though under other names and in a more solemn dress, as Payne

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Knight avers. The small remains of it preserved at Isernia, of which a full account has been given, can scarcely be deemed an exception; for the meaning of the rite was unknown to those who celebrated it; and the obscurity of the place, added to the venerable names of Ss. Cosmo and Damiano, was all that prevented the rites from being suppressed centuries ago, as they were in the year 1786, to the great dismay of the chaste matrons and pious Monks of Isernia.

Abundant traces and memorials of it seem, however, to have been preserved in many parts of Christendom long after the actual celebration ceased. Hence the obscene figures to be observed upon many of our Gothic Cathedrals, and particularly, upon the ancient brass doors of St. Peter's at Rome where there are certain groups which rival the devices on the Lesbian medals.

In addition, it may be remarked that all the most curious and beautiful sculpture and the graceful, integral and architectural forms (the work of the errant "Master-Masons" who spread, at one time, all over Europe) observable in our ancient ecclesiastical architecture, as well as all the quaint, ingeniously varied carving and chiseling which fill our Cathedrals and old churches — in short, all the architecture of the Middle Ages — are fully sly suggestions of phallic character, even in the sacred structures; these suggestions invading even the pulpit and the altar. Our modern churches, in all unconsciousness, have adopted and perpetuate many of these

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forms, puzzling as they may seem to the ignorant and obnoxious as they must appear to the orthodox.

In fact, the whole round of architecture, both old and new, Pagan, Classic, Romantic and even — curious and astonishing as it will seem to most people — as *modern* Christian — all attests the scope and the hold of these Phallic emblems.

From a passage of Hecataëus, preserved by Diodorus Siculus, Payne Knight thinks it is evident that Stonehenge, and all other monuments of the same kind found in the north belonged to this religion, which appears, at some remote period, to have prevailed over the whole Northern Hemisphere. According to that ancient historian, the Hyperboreans inhabited an island beyond Gaul, as large as Sicily, in which Apollo was worshipped in a circular temple, considerable for its size and richness.

There is in all this a most important truth, one particularly noble and elevating when rightly looked at. But this truth, since ordinary people are afraid of it, is very little regarded. Indeed, it is scarcely known to the majority of modern antiquaries, who are full of indocinated prepossessions, from which it seems very difficult for them to free themselves. Ordinary antiquarian explorers are led like sheep. However, the more acute members of the learned societies, are gradually, through the irresistible character of the evidence, falling into complete, if reluctant and (as yet) only dimly-sighted, acquiescence; these people, in a greater or less degree,

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are now familiarized (mainly through reiteration) with these curious, bewildering particulars, apparently so unaccountable and peremptory, and with the seemingly perverse, abstruse and contradictory religious abstractions involved. The "why and the wherefore" of all this Phallicism must always be, as it has ever been, *secret*. The most skillful in these recondite studies sedulously avoid advertising the fact. From these reasons, antiquaries and the members of the Learned Societies do not now believe, and certainly are never, in the future, likely to be brought to believe the phallic doctrine in any degree, or at all events, in its full and real extent.

The cause of all this apparent disregard, incredulity, and indignation is not far to seek. The influence of authority in matters of opinion is observable everywhere. Since such enquiries as this into the authenticity of Phallicism are only intended for the judicious few, and since such beliefs can, by no means, be trusted to the vulgar many, the world of scholars at large is afraid. Submission to orthodox and prevailing opinions is always the safest. The authoritative *dicta* of the Church draw the circle very narrowly. The Church ignores all that which, in reality, forms the basis of religion, and especially that which is the foundation of all truth — namely, *mysticism*.

From the ancient solar obelisks\* came the spires and

\* As the Obelisk was the symbol of "light," so, essentially, was the Pyramid of "Fire." The Egyptians, among whom these forms are the most frequent, held that there were two opposite powers in the



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pinnacles with which our churches are decorated, so many years after the mystic meaning of these symbols has been forgotten. It was happy, for the beauty of these edifices, that it was forgotten; otherwise, the reformers of the last century would have destroyed spires and pinnacles as they did the Crosses and Images for the former might, with equal propriety, have been pronounced heathenish and profane. Undoubted traces of the phallic idolatry are abundant in England as in the heart of India and are frequent and familiar in our own country. In fact, these proofs of the idolatry of the phallus, as of its twin emblem ("male and female"), are to be found all over the world, and — singular to say — most notably and persistently, though there treated with the highest efforts of art, in countries of the most refined and complete civilization — civilization of a height and excellence of which we (comparative barbarians in the arts, however conceited we may be) have no notion.

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world, perpetually acting contrarily to each other, the one creating and the other destroying; the former they call Osiris, and the other Typhon. The Egyptians placed the bodies of their illustrious dead in pyramidal monuments, which were the symbols of fire. *Pyr* is the Greek term for "*fire*," hence Pyramid.—ED.

# PROSTITUTION IN ANTIQUITY

BY

DR. EDMUND DUPOUY

*Translated by Thomas Minor, M. D.*





## PROSTITUTION IN ANTIQUITY

### I. INTRODUCTION

THE HISTORY of prostitution in antiquity touches so many important questions and is connected with so many different problems that to write in a complete manner would require the collaboration of men eminent in archæology, letters, science, philosophy and medicine, as the works of Dulaure, Beraud, Chaussard, Larcher, De la Chau, Felix Lajard, Creuzer, Famin, Sabatier, Rosenbaum, Rabutaux, Pierre Dufour and the celebrated Parent Duchatelat fully prove. It would require a philosophic and eclectic mind to gather the scattered studies of all these writers, who are only to be consulted at the present day in the finest libraries.

In analyzing these different monographs, one after the other, one is involuntarily led to make, from a new and original standpoint, a history of the human mind in its evolution through the ancient theogonies and oriental religions, and thus to proceed to a very curious examination of successive civilizations as regards their relation to the morals, legislation and hygiene of ancient peoples. So that, in the "History of Prostitution," we determine three distinct periods:

1. The epoch of *hospitable prostitution*; that is to say of concession, a title more or less gracious, of slave

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women\* to the guest whom chance brought into the dwelling of primitive man. This was the stone age of prostitution.

2. The epoch of *sacerdotal prostitution*, under the influence of the superstitious ideas and brutal passions of Asiatic races.

3. The epoch of *legalized prostitution*, which tolerated and sanctioned, in the name of physical and moral hygiene, the shameless commerce of human bodies.

These three forms of prostitution are admitted by all the authors who have written on the general history of this subject. We find one very remarkable description in the work of Rabutaux:

"Everywhere, as far as history permits us to penetrate, among all peoples and at all times, we see, as a more or less well-established fact, women accepting the most odious slavery, giving themselves up without choice, or even attraction, to brutal ardours they covet and provoke. At times all moral light seems extinguished, and the noble and elevating companion of man loses in this darkness of night the last trace of dignity, becoming, by a supreme degradation, indifferent to those who possess her and taking her place as a vile thing, among the presents of hospitality; all sacred relations arising from the joys of the home fireside and the tenderness of family ties have among this class of utterly degraded people neither any importance nor value.

\*And sometimes wife and daughter, as well.

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"In former days — in the Orient, for instance — and to a greater or less degree among nearly all the peoples of ancient and traditional times, things were still more hideous, for the sacrifice of modesty on the part of woman was allied to dogmas of a monstrous naturalism that exalted all human passions and made them divine; it became the sacred ceremonial of a strange and degenerate cult, and the salary paid for the immodesty of the priestesses of the temple was deemed an offering made to the gods.

"Among other races, finally, among those who held a more elevated rank in the social scale, misery or vice gave over an entire class to the gross impulsions to the senses and the satisfaction of cynical desire, a class relegated to the lowest neighborhoods, tolerated but branded with infamy, where lived unfortunate women to whom debauchery and shame became a trade."

In a general manner, appreciating from a physiological point of view all documents relative to the morals of the first civilized peoples, we may, among them all, distinguish *a priori* two classes of women — one destined by marriage for the reproduction of the species, living almost within the confines of natural laws, the other class being in a condition to give itself up to sexual functions of another kind, of which the end is sterility for themselves and for the men who consort with them for the excitation of all sexual senses and all the refinements of voluptuousness. It is among the latter class



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that the first causes of venereal disease arose, as well as those aberrations of the moral faculties for which the psychical formula has not yet been discovered. The history of this phase of pathology is, then, closely connected with prostitution, the deep wound of the Asiatic races, the fatal plague of future generation, which we find becoming the safety-valve of human passions and the *immoral guardian of public morality*.

Some historians and philosophers of antiquity have explained the religious origin of prostitution by the timorous spirit of primitive man. The latter is shown to us as seeking to appease the wrath of celestial powers by offering up the first of his harvest, his fruits, his flocks; these were offered to men calling themselves ministers of the gods upon earth. Priests, who claimed for their altars offerings and sacrifices, abusing an ignorant credulity, suggested that Divine clemency might be obtained for the populace by prostituting their daughters to the temple, so that virginity became the legitimate monopoly of the holy male keepers of sacred edifices. It was at this period that those mysterious ceremonies commenced in which prostitutes impersonated the fundamental dogma of religion, in the presence of odd-looking idols fashioned in wood or stone, having the human organism or the virile apparatus of generation as a symbol.

To this sacerdotal prostitution legal prostitution fatally succeeded. Those who practiced it as a profession had only one idea, that of gain or money. Thus contin-

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ued the work of public corruption begun by the prostitution of religion, but with less effect on the public health. With it were seen men and women giving themselves up to all the excesses of luxury, but the human being was no longer plunged into the morbid hypnotism of the mysteries of Isis and Belphegor, in which the human species was to be seen to give up its body like a manikin to all the unnatural functions. The religion of the demi-gods had profoundly enervated Asiatic populations and materialized their civilization. Happily, the Greek Venus came to bring a favorable modification of such barbarous morals. If she was still held divine, as the courtesan of Piræus and of the Isles of the Archipelago, if she was the protecting goddess of prostitutes, she showed herself in the temples and the family households as the poetic allegory of Love in its most fervent aspiration towards the esthetic. Through the worship of Venus, the human mind resumed its liberty; Greek genius was permitted time to light that sacred torch the rays of which illumined the world, and reawakened a sentiment for *belles-lettres* and science.

Among the innumerable statues elevated to her memory, those of Venus Aphrodite, the Venus Genetrix, Venus of Cyprus, Venus Victrix (of which the Venus de Milo is merely a specimen) and those of Adonis and Cupid, the Muses and Graces, the companions of this deity, prove that the cult of Venus was in the imagination of the Hellenic population, merely the poetic ex-

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pression of that sentiment which is one of the grandeurs of our nature and which led to the work of Phidias and Praxiteles, inspiring, as well, Homer, Pindar and the immortal Plato.

There is a distance, as we see, between these erotic personifications of the Asiatic gods and the apotheosis represented by that feminine Queen of the world, who charmed all by the beauty of her mind and her magnificently formed body, so full of physical grace. The Venus Urania was, then, the true point of departure, whence the human mind took unto itself wings for higher spheres.

Her religion, honored by all the great writers of antiquity, recognized by every nation on earth, is still to be seen in the temples of ancient Rome, and it became one of the good geniuses of Latin civilization. She came, too, in the beautiful days of the Renaissance, to carry inspiration to poets, painters and sculptors. Immortal is her essence, all-powerful is the action that nature gives Venus over the hearts of all true men. But by what fatality has she willed that at the side of the true and beautiful, by the side of Venus Urania, should be Venus Pandemos? Why should love be depicted with prostitution? These preliminary considerations being necessary for an intelligent view of ancient morality, let us now prepare our readers for the sombre pictures that are to pass before their eyes — pictures that are to morality what pathological anatomy is to medicine. Those of our

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English readers whose sense of prudishness may be shocked by the translation that follows, we advise to place a veil before the eyes or to discontinue reading. No one can read of antique public morals and not be shocked. The modern world, no better than the old, plays a hypocritic part and affects to condemn that which in its innermost heart it admires. Man today is no better than when he left Eden, while Eve no longer needs an apple to make him follow her. She leads supreme—Queen from the beginning and Queen to the end. This is an interpolation in the Gallic version, as may be observed by perusing the original text.

## II. PROSTITUTION IN INDIA

IN FOLLOWING the chronological order, social existence goes back to its highest antiquity in India, so it is there we must seek the first traces of sacred prostitution. The Indian Lingam is identical with the Greek Phallus and the Egyptian Priapus, the virile organ being looked upon among the races of antiquity as the symbol of universal fecundation. Its worship was one of the popular myths of India, and the tradition was as follows: Upon the mountain of Kailasa, inhabited by the God Siva, there is a platform upon which is a square table, enriched by wine and precious stones, and in the middle a lotus, having in its centre a triangle, origin and source of all things. From this triangle projects a Lingam, eternal

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God, which makes this spot its everlasting dwelling-place.

"It is upon this mountain," remark Father Creuzer and Mr. Guignant,\* "that the ancient Phallus of the God Siva appeared for the first time, which the god, following another tradition, divided into twelve Lingams, radiating light that caused gods and men to look upon them; afterwards these were transplanted to different parts of India, where the god and genii who sit over the eight regions of the earth render them pious homage, and where they are still adored. It is also here that there was celebrated, in honor of Siva, the feast of Phallus, when this sacred image was carried with delirious orgies, moved by savage enthusiasm, seemed to give themselves up to the power of an irresistible movement and to be vivified by a devouring fire."

All Indian legends represent the Lingam as one of the most ancient of Hindu gods. To the eyes of these instinctively religious people, the genital organs were sacred parts, which their imaginations placed under the high protection of a divinity. This divinity, in fact, was presented them by their priests under the figure of a male organ, which they adored by the name of Lingam. This religion, favored by the Brahmins, led the populace, according to tradition, into all manner of excesses

\* "*Religions in Antiquity Considered in their Different Symbolic and Mythological Forms.*" By Creuzer and Guignant, Professors of History in the Normal School.

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and brought on contagious diseases of the organs of generation.

Pierre Sonnerat, in his interesting "*Voyage to India*," has reproduced another legend of the worship of Lingam relative to the origin of venereal affections among the adorers of Siva and Vishnu. Although this story may possess only the value of a fabulous history, it hides under the veil of fiction a probable fact, one which, moreover, agrees with other historical documents the authenticity of which cannot be disputed. Sonnerat says:

"Penitents reached a high degree of power by their sacrifices and prayers, but in order to preserve this power, their hearts, as well as those of their wives must always remain pure. Meantime, Siva or Chiven had heard the beauty of the women made a subject of boasts and resolved to seduce them. For this purpose, the god assumed the form of a young beggar,\* of most perfect beauty, and induced Vishnu to take the form of a most beautiful maiden and to go with him to the place of meeting of the penitents, in order to make them fall in love. Vishnu, as she passed along in the form of a divinely graceful maiden, threw such tender glances at the worshippers that they all fell in love and abandoned their sacrifices to follow the entrancing young beauty.

\* Mendicants or fakirs in India run over the country by thousands, almost naked and extremely dirty. In ancient times, according to the authority of Strabo, their visits gave fecundity to women. The masses of the people did them honor, and men left their villages to give these mendicants a free field.—ROSENBAUM.



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Their passion increased more and more, so that, at the end, they appeared inanimate, and their languishing bodies resembled melting wax at the approach of fire.

"Siva or Chiven, on his side, went towards the dwelling places of the women, holding in one hand a water-bottle like a begging friar and singing in the same fashion. His song was so charming that all the women gathered around him, and the form of the beautiful singer completed the work his voice had begun. The trouble was so great that many women lost their jewels and raiment and followed him in their costume of nature without noting their immodesty.

"Having passed through the village, it was left behind; all still followed the disguised god into the neighboring forest, where he quenched his desires. Very soon the penitents perceived that their sacrifices were no longer of much use and that their power was not the same as before. After pious reflection, it was made clear to them that the cause was Siva, who, under the form of a beautiful youth, had seduced their women, and that they themselves had been led astray from the paths of virtue by Vishnu, disguised as a fascinating maiden. They resolved to kill Siva or Chiven by a sacrifice. Ashamed of having lost their honor without the power of avenging themselves, they resorted to extreme measures; they united all their prayers, as one, against Siva. This sacrifice was most terrible, and the god himself could not resist. It was as though *a fire had been thrown*

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*in the genital part of Siva* and had separated that part from his body.

"Angry with the penitents, the god now resolved to put the entire world into a fire; the burning had already commenced, and the fire was extending when Vishnu and Brahma, charged with the preservation of humanity, took means to arrest the flames. Brahma took the form of a pedestal and Vishnu that of the sexual organs of woman, and Siva's genital apparatus was cured. A general earthly conflagration was thus prevented. Siva was moved by the prayers of the people and promised that thereafter he would not burn the world, if men rendered his parts divine honors."

If we reflect on this myth, just as it has been told, we could defend the idea that it belongs to more modern times, for this fable contains, it is altogether likely, a reference to syphilis. Thus, Schaufus makes it the basis of his opinion, when he says the disease was imported from India into Europe. On the other hand, certain particulars of this history accord well with the ancient belief of the Indians.

Since then, Dr. F. Klein has proved, according to the annals of Malabar, that not only was the venereal disease known in oriental India before the discovery of America, but that the physicians Sangarasiar and Alesianambi, who lived almost *ten centuries ago*, as well as others before them, had spoken of syphilis and its cure by means of mercury.

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More recently, in 1863, M. P. Dabry, French Consul in China, published a book entitled "*Medicine Among the Chinese*," in which he speaks of finding a description of syphilis in manuscripts dating back 2,500 years before the Christian era.

Finally, Dr. Scheube, of Leipzig, published a manuscript, totally unknown in Europe, containing precious information, from the standpoint of antiquity, regarding syphilis on the old continent. This manuscript, entitled "*Dai-do-rui-shiu-ho*," or "*Collection of Receipts, Arranged by Classes, of the Dai-do Period*," was composed in the year 808 of the Christian era.

At that epoch the Emperor Heizei Tenno, seeing his country invaded more and more by Chinese medical science, resolved to collect in one book all the elements of medicine belonging to Japan proper. Two physicians were charged with this work, A-be Ma-nao and Idzu-mo Hiro-sada. But the manuscript of this work was lost and was not found again until it turned up in a temple on an island in the Province of Bungo, in 1827. Edited by Bude, this manuscript, the reading of which is difficult, as it is written in the old Japanese language, was almost completely unknown to the learned world, when a Japanese physician, Dr. Kayama, a pupil of Dr. Scheube, sent his old-time preceptor the translation of some chapters relative to syphilis. As interpreted, this translation leaves nothing to be desired, for Dr. Kamaya assures us that for all very difficult passages he had the

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aid of very learned Japanese, his own countrymen.

The ninety-fourth chapter is as follows:

"*Kata-shine-Kasa* — that is to say, an *eruption in the groins*, in the transverse fold, situated between the thigh and abdomen, showing redness and swelling, accompanied by violent pain and fever. After some days of suppuration the abscess opens and much pus flows out.

"*Mara Kasa-hyami* — that is to say, an eruptive disease of the penis. At the commencement, swelling as large as a millet seed and pains. After some days ulceration and discharge of pus.

"*Fuse-Kasa* — the skin of the penis, seat of the eruption, contains water; phenomenon most frequent in summer.

"The penis is swollen and largely increased in size. The swelling extends all over the organ, and one cannot see the glans from the exterior. Pus flows from the skin.

"*Shiri-Mira-Kasa* — that is to say, a second eruption on the penis. At the commencement an eruption shows like that of *Mara Kasa-hyami*. Afterwards come ulcerations and pain. After a few days, again, the ulceration extends and the glans falls. Then the ulceration gains little by little backwards, the penis drops and the testicles are likewise invaded by ulceration.

"*Kaskiri-Kasa* — that is to say, the ordinary eruption. The poison of the penis or of one of the groins increases, and the eruption becomes invading. Heat and cold are established, and the bones of the extremities become

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painful. After some months a small eruption appears upon the back and face, neither painful nor itching. A yellowish liquid flows from this. After some months, again, the face appears gangrenous, takes on a fetid odor and discharges pus."

Then follows chapter 95:

"*Hone-no-hari-Kasa* — that is to say, the eruption and swelling of bone. After the cure of the eruption on the penis, the articulations of the limbs become painful, so much so that the limbs can neither be extended nor bent. There is usually fever. This is called *Hone-no-hari-Kasa*. Thence the poison spreads and induces different injurious phenomena, while the bones are painful. The patient has fever; this lasts all day. The appetite is suppressed. There is constipation. The urine is red and is voided with difficulty.

"*Nondo fuki-Kasa* — that is to say, the eruption in the throat. The rest of the poison, from the prepuce goes up to the superior regions and destroys the face and head. During long years there is no cure. The poison destroys the skin, flesh and bone. When the ears are destroyed, there is an eruption of the nose or blindness. Or, again, the lower extremities are swollen or painful for many years. Then the patient grows rotten. The poison eats the whole body; the testicles are covered with pustules, swollen and gangrenous and full of holes. Following this, the surface of the body is destroyed.

"*Mimi-no-hi-Kasa* — that is to say, an eruption of the

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ears. The remaining poison gains the upper parts; buzzing in the ears occurs and difficulty of hearing. After some months violent pains ensue, and a yellowish liquid is discharged. The buzzing of the ears ceases, but the patient no longer hears."

There certainly exists, says Gille de la Tourette, a great confusion of all the symptoms attributable to syphilis, but it is easy, notwithstanding this, to recognize primitive, secondary and tertiary symptoms of this venereal malady — ulceration of the penis, ulceration of the throat, osteoscopic pains, syphilides, gummata of the skin and hair of the face, etc.

If there remains any doubt as to the nature of the disease, it will suffice to add that the word *Kasa* in ancient Japanese, as in modern Japanese, serves to designate the contagious affections coming on after sexual relations, which are well known in Japan of the present day.

The worship of Lingam and sacerdotal prostitution, which was its consequence, enters so largely into Indian morals that travelers who visited the country less than a century ago found both as popular in certain provinces of oriental India as in traditional times. The Abbot Mignot, in his second "*Memoir on the Ancient Philosophie of India*," remarks: "This variety of Lingam is found at the present day in India, as may be seen by the figures of idols of this country, which have been sent to the Marquis Marigny. We yet see it in bas-reliefs in pagodas, representing the Lingam of more or less great



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dimensions, and it likewise exists in paintings and sculptures. In some pagodas there is represented in the same manner the reunion of both sexes under the name of Pulleior. These designs are also found on amulets called *taly*, which, after being blessed by the Brahma, are sent by the husband to his betrothed the day of the marriage.

Sonnerat relates an anecdote which shows what a zeal for proselytism employed towards these ignorant tribes is worth. Some of them were converted to Catholicism. But two kinds of missionaries were making proselytes, *i. e.*, the Jesuits and Capuchins. The latter denounced the former at Rome by reason of their tolerance towards the women, whom they permitted to wear these antique amulets bearing the stamp of small Lingams. The Jesuits defended themselves, giving as a reason the ancient usages of the country, and obtained the approval of the Pontifical Court, but they required their Indian converts to place a Christian cross upon their *taly*.

Other recitals show that the worship of Lingam is rooted in India. In houses and upon the public highways, one sees everywhere the Hindu god, either under his human organic form or under his allegorical form — a pedestal supporting a vase, from which hangs a long cylinder. The pedestal is Brahma the vase is Vishnu, the female goddess; the cylinder is Chiva or Siva, the male god. Such is the Indian divinity. But in solemn processions they add to the ordinary Lingam a man's figure. "And the religious idea is present in the Indians so

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strongly that they do not see any immodesty in it," says Dulaure, and adds: "Thus we see in the pagoda at Elephanta, a bas-relief representing a group in the infamous action which the Latins designated by the word *irrumatio*; and upon the doors of the gates of Suri-Patnam, Sita, wife of Rama, seventh incarnation of Vishnu, is to be seen surrounded by six fakirs or penitents on their knees, with their eyes turned upwards, each holding a Lingam in his hand; in the pagoda of Villenour, isolated Lingams of extraordinary dimensions are represented on all the walls."

Grandpré, in his "*Voyage to India*," tells us, in his turn, that on the coast of Travancore a marine officer sent his sailors ashore to gather some information. The men perceived, in a niche, a Lingam of such large size that they carried it off, and it served as a tiller for the ship's rudder when they re-embarked.

Apropos of the religious character of the Lingam in modern India, Dulaure mentions the fact, that according to certain explorers, the priests of Siva, every day at the hour of noon, ornamented with flowers and perfumes and with sandal-oil the sacred Lingam of the temple, and that in the country of Canara, the Indian priests walk about naked and ring bells to call the women near them "in order piously to embrace their genital parts."

As to religious prostitution, the facts demonstrative of this have been adduced by Duquesne. He saw, in a pagoda of the suburbs of Pondichery, young married

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women come to make a sacrifice of their virginity to their god. They were seated upon a Lingam made of wood or iron. "But," says he, "in many pagodas the unscrupulous priests relieve their god of this precious function." In another pagoda, that of Tresiscare, consecrated to Siva, we see a colossal monument representing the Indian trinity. "It is in this sanctuary, upon a sacred stone, that the priests of Siva initiate the young Devedassi into the mysteries of love. These Devedassi are better known to us by the name of Bayaderes, or Bai-adera. While consecrated to their religion, they likewise serve the pleasures of the public, like the courtezans and prostitutes of Greece."

We know that these Indians execute ballets, but the chorus of voices and musical instruments, the perfumes, essences and flowers, perhaps even the physical seductions of the chorus, all unite to free minds from worry and intoxicate the senses. As among the *auletrides* of Greece, sometimes a soft emotion, an unknown fire, seems to penetrate the onlookers. Astonished, then agitated and trembling, they appear to succumb under the impression of a too powerful illusion. Thus, by their gestures, bodily positions of the most expressive sort, with low, burning, half-suppressed sighs, sparkling and tender glances of lustrous eyes, full of soft languor, they first express embarrassment from bashfulness, then desire and impatience, then hope and, finally, all the trepidations of the voluptuary.

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"The Bayaderes, dancers of India," says Raynal, in "*Philosophic History of the Two Indies*," live in troupes in seminaries which are for voluptuaries. The best composed societies of this kind are consecrated to the richest and most frequented pagodas. Their duties are to dance in the temples on occasions of great solemnity, and to serve the pleasures of the Brahmins. To palliate the people for the scandals of such a licentious life, all these women are consecrated to the service of the altar. People lend themselves much more willingly to this species of superstition, since it tends to limit the unbridled passions of the Indian monks, and thus to shelter wives and daughters from seduction.

"It is true, attaching as they do a sacred character to this kind of courtesan, parents experience, seemingly, not the least repugnance in beholding their most beautiful daughters entering upon this vocation, quitting the paternal home for this immoral dancing seminary, from which, when superannuated, they may return to society without any taint of shame on their name; for there is no crime that the intervention of the gods cannot consecrate, no virtue that they cannot debase. The notion of an absolute is in the hands of the native priests, who, by abusing it, destroy all public morality.

"There only remained for the Brahmins one step to carry this sort of institution to perfection. That was to persuade the people that it was agreeable to the gods, as

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well as honest and holy, to marry a Bayadere in preference to all other women.

"There are less well chosen troupes of Bayaderes in the larger cities, for the amusement of rich men, and others to amuse the women. But, no matter what religion or of what caste he may be, any one may call on them. There are even traveling troupes, led around the country by old women, who, once pupils in such seminaries, finally have become directresses; which affords an example of the gradation of religious prostitution towards legal prostitution.

"To the monotonous and rapid sounds of the tom-tom these Bayaderes, warmed by a desire to please and by the odors with which they are perfumed, end by becoming beside themselves. Their dances are poetic pantomimes of love. The place, the design, the attitudes, measures, sounds and cadences of these ballets, all breathe of passion and are expressive of voluptuousness and its fury.

"Everything conspires to the prodigious success of such women — art and the richness of ornament, the skill with which they make themselves look beautiful. Long dark hair falling over their lovely shoulders or arranged in pretty tresses is loaded with sparkling jewels, glittering among natural flowers. Precious stones flash from their jewel-decked necklaces and tinkling bracelets.

"Nothing equals the attention they pay to conserving

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their bosoms, as the most precious treasure of their beauty. In order to prevent enlargement or deformity of the breasts, they enclose them in two sheaths of light, perforated wood, joined in front and buckled behind. The outer casing of these wooden breastshields is covered by gold leaf, decorated with brilliants; but this veil that covers the breast hides neither its palpitations, its sighs, nor its soft undulations — there is nothing to detract from voluptuousness.

“The majority of these dancers think to add to their brightness of complexion and to make their glances more impressive by making a dark circle around their eyes, which they trace with a needle dyed in powdered antimony. The art of pleasure is the whole life occupation and only happiness of Bayaderes. It is extremely difficult to resist their seductions.”

Independent of the Devedassi, specially attached to sacred prostitution, there exist several other classes of *Baidera*; these are the *Natches*, or Nautch girls, who fill the same function but belong to no particular temple, and the *Vestiatris* and *Cancenis*, who consecrate themselves to the pleasures of the richer class of this oriental population. They are selected from the prettiest girls; their costumes are very fine and brilliant, and, despite their licentious life, their social position is not considered *dishonorable*. *The Hindu priests settled that.*

In Mogul and Hindostan, sacred prostitution is still managed by the Hindu priests, who strangely abuse



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their authority over their unhappy adepts. Bernir, in his recital of his travels in these countries, states that in the pagoda of Jaganath virgins were led to be sacrificed to the God Lingam himself, who became incarnate at that moment. The young girl is brought into the sanctuary and told that the god will come to woo her and that she must listen to him and also interrogate him as to her future. Under cover of the shadows of night a Hindu priest profits by this cheat, and the abused girl thinks the commerce is with the deity. She afterwards relates, with divine confidence, all that the priests have an interest in making known to the people to maintain their despotism over them.

Father Dubois, in his work on the "*Morals of India*," reports what he saw there in 1825. "The Lingam," says he, "which the devout attach either to their hair or arms or suspend from the neck, is a small reliquary representing *Veranda utriusque sexus in actu copulationis*; there are, besides, two white lines traced in front, recalling the *masculi liquorem seminalem* and a red line indicating *feminae fluxum menstruum*."

"Lingamists are very numerous in Malabar and Coromandel; they make up at least one-half the population. They consider the Lingam as rendering all men equal, and their priests, called *Gourous*, enjoy great advantages. When a *Gourou* visits his district, all the adepts dispute for the honor of lodging him. He takes his choice, and all the males in the house he enters leave the

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mansion; there he remains day and night with the women of his hosts, who, filled with desire, serve his every caprice, without the husbands ever even being the least jealous.

"It is necessary to note," adds Father Dubois, "that they invariably select the houses having the youngest and prettiest women. These *Gourous*, besides, have mistresses designated as *spouses to God*, a distinct class from the Bayaderes, but one no less depraved. These bear on their thighs the tattooed imprint of Lingam."

Such has been sacred prostitution in India from a most remote period of time, the Hindu priests doing what they have done in the name of divine intuition and as the agents of the people.

We find the same sort of priests in other oriental countries, pushing their human victims into the infernal circle of monstrous sensualities, bestializing their adepts with lying fables, debauching the men, deflowering the women and living off this prostitution and corruption, raising temples to their licentious idols, holding celebrations in their honor and claiming in their name the gold necessary for the expenses of luxury, as well as obedience to their own wills, all the while supporting the women who are indispensable to their lubricity.

### III. PROSTITUTION IN ASIA MINOR

UNDER THE NAMES of Phallou, Baal-Peor, Moloch, Atis and Adonis, we find the cult of Lingam almost the

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same among the Assyrians, Chaldeans, Canaanites and Phœnicians.

Phallou, or Phallus, was particularly honored at Hieropolis, on the banks of the Euphrates. There existed an immense temple of unheard-of-richness, before the door of which stood two Phallou, 170 feet in height, each bearing an inscription stating they had been erected by an Assyrian god in honor of his mother-in-law.

The Temple of Baal-Peor, or Belphegor, was situated on Mount Peor, whence its name. Among Chaldeans the name Baal signified saviour, or Lord.

Moloch was the male idol of the Moabites, Syrians, Lydians and Ammonites. His statue represented a man with a bull's head, in bronze and of colossal dimensions; he held his arms extended to receive offerings of all kinds, which his adepts deposited in seven enormous mouths hollowed out in his belly. Victims offered to Moloch were usually domestic animals, but sometimes were infants. The base of the statue reposed on an immense furnace, lighted to burn the victims while the priests stood around executing barbarous music. When the ceremonies commenced, and as the bronze idol became incandescent, the worshippers turned around and around the statue, uttering savage cries and acting in a frenzied manner. Afterwards, at a given moment, they gave themselves up to all varieties of sodomy of the most horrible kind.

The mysteries of the worship of Baal-Peor were iden-

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tical with those of Moloch, minus the sacrifice of human victims. This god was figured to the eyes of the Midians sometimes by a gigantic virile member and sometimes by an hermaphroditic statue. His temple served as a place where men and women debauched themselves; there young girls were prostituted, giving up their virginity at the first period of puberty.

Pierre Dufour \* recognized as the principal element of this worship a sacred prostitution, and relative to the acolytes and priests in such heathen temples, he remarks:

"There were beautiful young men without beards, who, with depilated bodies, rubbed down with oils and sweet perfumes, sustained an ignoble commerce in the midst of the sanctuary. The *Vulgate* calls such debased beings *effeminati*; in Hebrew they were termed *Kedeschim* — that is to say, *saints* or *consecrated ones*. Their ordinary role consisted in the use, more or less active, of infamous mysteries; they sold their bodies to the adorers of their god and deposited on the altar of the idol the money received from prostitution. This was not all; they had dogs trained for the same ignominious practices, and monies received from the rental or sale of these animals, called the *price of the dog*, were also applied to the revenues of the temple. Finally, in certain ceremonies, celebrated at night in the depths of the forest, when the faces of the beautiful stars were hidden by the foliage of trees or by shame at the filth of mankind, the priests and

\* *i. e.*, La Croix.

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consecrated ones would attack their own bodies with gashes and slight punctures; then, heated by vice, excited by their wild instruments of music, they would fall over each other pellmell, covered with blood."

The effeminates, the same author states, formed a sect that had its rites and initiations, the origin of which was evidently connected with the profusion of the various shameful diseases that had vitiated the blood of their womankind and rendered sexual approaches very dangerous — diseases such as leprosy, discharges of blood and other varieties of discharge.

Despite all this, in order to augment the revenues of their cult, an association of women was added, in connection with the effeminates, the members of which also prostituted their bodies for the altar of the temple. These women, called *Kedeschott*, dwelt in gay-colored tents just outside the Temple of Baal, giving themselves up to prostitution, burning perfumes, preparing love philters or charms and playing music. After the period of sacred prostitution, we find these same women giving themselves up to legal prostitution, in the arts of which they had been educated from infancy up.

The worship of Baal-Peor, Moloch, Astarte and other similar divinities, consisted, then, in the prostitution of women and men and in the practices of sodomy. It was the same in Egypt, in connection with the mysteries of Osiris and Isis, but it is necessary to add that this unclean dissoluteness of the senses was especially favored by the

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Phœnicians, Syrians and Lydians, who propagated the vice in all the countries they frequented. The Apostle Saint Paul, in speaking of these peoples, wrote: "Their bodies were full of desires. God abandoned them to their shamelessness, to the end that their bodies might be dishonored. The women changed to pleasures against nature the joys of natural sexuality, even as the men renounced cohabitation with women, holding commerce with their own sex and doing shameful things." Coition, according to the laws of nature, belonged to the worship of Venus, but sodomy was also one of its parts.

This prostitution of man was the origin of castration among Orientals. Lucian mentions it very explicitly in the following passage:

"When they lived under the morals of ancient times and respected Virtue, daughter of the gods, conforming themselves to the laws of nature, those who married at the proper age begot vigorous children. Little by little, in descending from the elevated regions of morality into the gulf of debauchery, they sought to satisfy sexual pleasures by infamous and brutal methods. Depravity extended, and they trampled the laws of nature under foot. Man was found who first took his like for a female, upon whom, either by violence or by ruse, he exercised brutality; it was thus that two individuals of the same sex had connection in the same bed and had no shame for what they did nor what was done to them, sowing, as was said, upon a sterile rock, harvesting much of shame



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and injury for small pleasure. Some, in the last depths of depravity, in leading this abject life, went so far as to remove with hot iron the parts that gave them the character of man, believing to heighten their voluptuous infamy by tearing away the marks of virility. But these unfortunates, in wishing to prolong their condition, no longer remained men, and an equivocal type of double sex soon made them lose the character of their primitive nature; they no longer knew to what sex they belonged. The strength of their youth was only exhausted more rapidly, and while they were still young they were already aged; there was no middle period of life for them. It was thus that voluptuousness exhausted one pleasure in another and ended in shame and utter depravity, leading to unutterable vice, of such a sort that no kind of joy remained in their souls."

This libertinage of men and women, who gave themselves up to the worship of oriental divinities, had the effect of bringing on among them a certain number of affections of the genital organs, difficult to specify, the origin and existence of which, however, cannot be denied. Herodotus, speaking of the invasion of Asia by the Scythians and the sojourn of the latter in Syria, states that they returned to their own country with a morbid vice, contracted from connection with the Syrians: *nosos thailea*, a vice legendarily regarded as a vengeance of Mylitta, whose temple the Syrians had pillaged at Ascalon. This vice, in fact, is again mentioned in a passage

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of the historian Eusebius Pamphilius, in a description of the Temple of Venus on Mount Libya. "There," says this author, "existed a school of immorality for libertines, who dishonored their bodies in all manners — effeminate men, who denied their natural dignity. They, besides, practiced acts not permitted among women, a lascivious coition, and committed themselves to shameful and infamous practices, so that in that place there was neither faith nor law."

Authors have left us the names of other diseases that affected the mouth and sexual parts — *morbis phenicus*, *scelerata lues*, etc.— names clearly indicating a venereal origin and contagious nature, closely akin to those of syphilis. On the other hand, according to certain commentators, according to Rosenbaum in particular, the disease of the Scythians, the *nosos thailea*, was not a contagious venereal affection but a lessening of vitality, induced by the passion for passive sodomy.

There can be no doubt, then, as to this condition of the prostitution of man in antiquity; the idol of the Temple of Amathonte was represented by the statue of a bearded woman with the attributes of a man. Under feminine drapery was figured the form of a simple cone in white stone of Paphos in honor of the deity of Cyprus.

### IV. THE ASIATIC VENUS

THE ASSYRIAN VENUS bore the name of *Mylitta*, or *Milidath*, which, according to Scaliger, signifies *geni-*

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*trix* (a mother), for there was in her the idea of a being who was the principle of all others. The Persians called her *Mithra* and the Arabs *Alitta*, as is indicated by Herodotus and Selden. According to the Abbot Chau, she was adored by the Chaldeans under the name of *Delephat*, by the Babylonians under that of *Salambo* and by the Saracens under that of *Cabar*. In Syria and Phenicia, she was called *Astarte* or *Assera*; in Armenia, *Anaïtis* or *Anaïs*; at Ascalon and at Joppa it was *Derceto*. The latter was represented under the form of a woman whose lower extremities had a fish-tail.

In this principle, *Mithra*, or *Mylitta*, was none other than the celestial Venus of Love, the principle of generation. In several oriental dialects, *Mithra* signifies, in fact, light and love. According to Herodotus, the Persians received the worship from the Indians and transmitted it to the people of Cilicia.

De Hammer considered *Mithra* as the genius of the sun, the *Ized*. The name of this genius, written by the Greeks as *Mithras*, is *Mibr*, and this word in Persian still means *Ized*, the sun and love.

It was in Chaldea that the worship of *Mylitta* originated; from there it spread to neighboring races. It consecrated the religious form of prostitution everywhere, and very soon degenerated into a cynical debauchery, which was performed publicly in the midst of temples raised to the deity. Herodotus, the father of historical tradition, has shown us the practices of this cult of

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Mylitta, which was characterized by and designated under the name of sacred prostitution. He says:

"The girls of Babylon are obliged to deliver themselves up once in their life, and for money, to some strange man in the Temple of Mylitta. Women of distinction disdain to see themselves confounded with others, owing to pride inspired by wealth, and have themselves carried to the temple in covered chariots. There they are seated, having behind them a crowd of servants, who protect them from the priests of the temple. But the majority of them place themselves on the edge of the temple with a crown of flowers about their heads. Everywhere are seen alleys separated by extended ropes. Strangers promenade along these alleys and choose the woman who pleases them best. When a woman has taken her seat in this place she can only leave after some stranger has had commerce with her outside the sacred inclosure, saying: 'I invoke the deity Mylitta!' However moderate may be the sum, he cannot be refused; the law forbids, for this money becomes sacred. She follows, then, the first man who throws her money and is permitted to repel the advances of no one. Finally, when she is released from what she owes the deity, she returns to her own home. After that, neither promises nor gifts, no matter how great they may be, lead her into any stranger's arms. Those who are elegant in form and of much beauty do not tarry long in the temple, but ugly women often remain some time, as they cannot satisfy

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the law. There are some who have remained there three or four years."

Philosophers and historians have sought the origin of this custom of selling the virginity of women, this immoral traffic with strangers, a custom that existed not only among the Babylonians, but among all the people of Asia who worshipped Mylitta. This form of sacred prostitution, which spread throughout Asia, has been attributed to the belief that the first of all things must be consecrated to the divinity, and that, consequently, the virginity of woman belonged to the Goddess of Love. But, if it were a religious act, why was this ceremonial given to strangers, officiously forewarned that they must pay money to the maids who offered up their virginity on the altar of Mylitta?

It has also been stated, in order to explain this defloration of Asiatic virgins, that the idea of impurity attached to the blood that flowed after the rupture of the hymen; but this is the one affirmation that has never been proved by an authentic test.\*

Were there not, besides, Phallou and other Priapi in wood, made on purpose to rupture the virginal membrane? Our opinion is that a question of money was the first thing, and the foreign merchants who lived in the ports paid largely for this virginity, classed as a principal source of revenue for the temple from poor families.

\* Sonnerat states, in his "*Voyage to Oriental India*," that the King of Calcutta gave his principal priest five hundred crowns to loosen the zone of Venus among his many wives.

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We find the proof of this in the ceremonial nuptials of certain tribes. "Among the Nasamons," says Herodotus, "a people of Lydia, the first wedding night the bride accords her favors to all the guests, and each one makes her a present that he brings to the house" (Herodotus, Liber IV., cap. 172). Traffic in virginity for a long period of time brought a *dot* to brides who had no money. The women of the privileged class were in the habit of bringing slaves, known by the name of *hierodules permanentes*, into the temples, and these performed the sacred act of prostitution for their wealthy mistresses.

It was thus that Venus lost her character as deity of generation in order to become the protector of shameless love. Temples and groves ceased to be places where the two sexes met for the purposes of procreation and ended by becoming places of libertinage. The offerings were no longer a tribute paid to prostitution; the temples became true public houses, in which the priestesses of Mylitta and Astarte took the rôle of official prostitutes, under the eyes of the priests and under the mantle of religion.

Besides, the prostitution of virgins was only a prelude to the prostitution of women, and it was thus the Temple of Mylitta at Babylon became too small to contain all the adorers of this deity; but there was around this temple a vast enclosure, which was a part of it, and which contained statues, fountains, ponds, gardens, etc. "It was a field of prostitution," remarks Pierre Dufour. The



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women who gave themselves up were on sacred soil, where the eyes of a father or husband would never watch them. Herodotus and Strabo do not speak of the part reserved for the priests in the pious adoration of Mylitta, but the prophet Baruch represents these priests as being "*gentlemen who refused nothing.*"

Sacred prostitution rapidly brought about a degeneration of Babylonian morals. The immense city, with its several million of inhabitants, was given over to the most indescribable debauchery. Quintus Curtius, in his "*History of Alexander the Great,*" has outlined the libertinage of this great Assyrian metropolis. He remarks: "There can be nothing more corrupt than this people, none more learned in the arts of pleasures and voluptuousness. Fathers and mothers permitted their daughters to prostitute themselves to invited guests for money, while husbands were no less indulgent as regarded their wives. The Babylonians were all drunkards and suffered from the alcoholism that followed. Women who went to their dinner parties threw off their robes, afterwards all their undergarments, forgetting all modesty and exhibiting themselves in nakedness. It was not women of the town who acted in this manner, but *fashionable women were even more debased, and who even permitted their daughters to do the same.*"

The worship of Mylitta was soon spread throughout occidental Asia, leading in all of these countries to the establishment of the principle of sacerdotal prostitution,

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a form of public debauchery which the masses accepted with enthusiasm, under a different name and with a few adaptations to their particular customs.

In Armenia, for example, Anaïtis had a temple the expenses of which were defrayed by the young girls of the country who were worshippers of this cult. Strangers were admitted into this seraglio, where for pay the Armenian girls bestowed their favors. Strabo adds that the latter were careful, as far as possible, to consider the form and social condition of their lovers, in order to please Anaïtis. After a certain time passed in the temple, the parents went after their daughters and married them off, and the more reputation the girls had as priestesses of love, the sooner they were married.

We know that in Syria and Phœnicia the deity bore the name of Astarte or of Assera; that Phallus took the name of Adonis, Astarte's lover, the god representing male nature, his worship being reserved for women, or, as far as Astarte was concerned, restricted to statues with the double sexual attributes of man and woman. In the night festivals of these divinities prostitution assumed the character of satyriasis and nymphomania unfit for description. Men and women commingled and gave themselves up to venereal orgies, to the sound of music, castanets and tambourines, in the presence of the pagan priests, who directed this carnival of sexual crime.

In the funeral festivals consecrated to Adonis, all the women were obliged to cut their hair off or to give their

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bodies up to strangers in honor of the deity, in the presence of a statue of the god, ornamented for the occasion with an unlimited number of phalli of different sizes. "They abandoned themselves to this shameful traffic," says Lucian, "as often as they were paid." And all the money produced by this shameless prostitution went to the credit of sacrifices offered to Anaïtis.

This worship, deifying venereal pleasures, progressively invaded all the countries of the old world; it had been introduced in the west by Phœnician merchants, who had had commercial relations with the cities of the Orient. It was to be found in Pontus, at Zeles and Comones, at Sidon and Ascalon, and in the territory of the Carthagenians. Temples were raised to Venus everywhere, and these were placed in sight of the sea, for the purpose of indicating to sailors the dwelling places of their deity. There young girls awaited them, girls who went through the rites of love before they married and thus gained a property of their own, which was always accepted by their future husbands with thanks, the men of that period having few scruples.

It is among the Lydians that we first clearly see prostitution losing its sacred character. Debauchery of girls and women with them had only one purpose, i. e., the money that was gained.

Macrobius and Atheneus have both described the erotic morals of the Lydians, a recital which has been translated by Pierre Dufour in the following terms:

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"They had in their armies a crowd of dancers and musicians marvelously trained in the art of voluptuousness. Music then became the incentive of libertinage, and there were no great feasts where drunkenness and debauchery were not solicited by musical instruments, obscene songs and lascivious dances on the part of courtezans. This shameful spectacle, these preludes to orgies carried on without any restraint, the ancient Persians even permitted their wives and daughters to take part in. They came to the festal place without the usual veil and crowned with flowers. Warmed by the wine, animated by the music, exalted by the voluptuous pantomime of the musicians, these virgin daughters and matrons, these husbands and fathers, lost all self-respect, and exchanged and provoked the most disgraceful alliances, in the presence of brothers and children. All ages, all sexes, all ranks of society commingled in a general vertigo; singing, crying, dancing were redoubled. A horrible promiscuity was thus induced in the dancing-room, and it became an infamous *dicterion*. The feast and debauchery were prolonged until Aurora's light made Night's torches pale, when the half-naked revelers fell asleep pell-mell in each other's arms on beds of silver and ivory."

Herodotus dwells at length on the legalized prostitution of the Lydians. In order to depict the lives of these girls he has used words for which there are no special equivalents, but which Heinrich Heine has translated

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from the Greek as "*those girls who earn their living horizontally.*" Strabo says as much of the Armenians, while as for the Phœnicians, Saint Augustine says: "*Veneri etiam Phœnices donum dabant de prostitutione filiarum, antequam jungerent eas viro.*"

Such is the history of prostitution in eastern Asia, and the testimony of all authors is authenticated by the carved monuments of each special period.

### V. PROSTITUTION IN EGYPT

THE PRIESTS OF ANCIENT EGYPT taught that in the spring time, when the sun Osiris brought life to nature with fecundity to the earth and animal creation, he entered into the constellation of Taurus. Osiris then, in the spoken language of Memphis, had as an emblem the bull, *Apis*; and Isis, the earth, had the emblem of a cow. On adding to the word *apis* the prefix *pre*, indicating a sacred thing, the word *Priape* is produced, which designated the sacred parts of Osiris. This is the explanation given by Dulaure, and is supported by a long work of erudition much too elaborate to report in full. Herodotus remarks, too, that "the Egyptians invented human figures, to which they added a genital part as long as the body, and the dwelling of Priapus was in the figure of a bull."

The Abbot Mignot, according to his "*Researches upon the Religious Antiquities of the Assyrians and Phœnicians,*" thinks that the worship of Priapus was

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originally derived from Assyria and Chaldea, where it was known under the name of *Phallou* (Phallic worship). It was from there that it was introduced into Egypt, where it lasted until as late as the year 400 A. D. At the feasts of Osiris, a Priapus was carried in all rural processions to obtain abundant harvests; and priests made the image move by the aid of a spring compressed by a cord. This same ceremony was noted in the Congo as late as 1787 by De Grandpré. Plutarch mentions it in the following lines: "They celebrated the birth of the Sun God, Osiris, at the spring equinox. They exhibit his image, the *phallus* of which is three times the size of his body, for this god is the principle of generation, and every principle, by its productive faculty, multiplies all that goes out of it."

The Egyptians did this publicly, so Herodotus states, before the bull Apis, for this was a homage paid to the representative of the god who was to preserve them from sterility. For this same reason, they wore amulets or charms in the form of priapi; and Michael Montaigne tells us: "Egyptian ladies, at Bacchanal feasts, wore upon their necks exquisitely carved pieces of wood, the statue of their god."

In order to comprehend such morals it is necessary to take into account the fact that the first religious sentiment of man, on leaving his savage state, was an adoration of the mysterious forces that tended to the propagation of the species. He worshipped the sun, and



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among all the people of antiquity, the sun was looked upon as the principle of fire, fire as the principle of generation and the sexual organs as the attributes of the divinity which fecundated nature. All these ideas became commingled with each other and gave rise to the same kinds of worship.

Religious prostitution was introduced into Egypt by the Chaldeans and other peoples of occidental Asia. The nature of the Egyptian women, as well as their insatiable cupidity, soon led to its rapid spread, while the members of the priesthood became powerful auxiliaries, as they were directly interested. The latter deified the sun god, or Osiris, as the representative of the male nature, and the earth, or Isis, as the principle of female nature.

"In these ceremonials," remarks Pierre Dufour, "the priests of the female deity carried the sacred *tau*, or key, that opened the best closed locks. This *tau* stood for the virile organ of man, while the *van* was the symbol of the female organ. There was, besides, an eye, with or without eyebrow, which was placed beside the *tau* in the attributes of Osiris as a mark of connection between the two sexes. Even at the feasts of Isis, immediately after the milch cow, came young consecrated girls, called *Cistophores*, holding the mystical vase, while near by walked a priestess, who carried in her bosom a golden urn, containing a *phallus* which, according to Apuleius, was 'the adorable image of the supreme divinity and the instrument of the most secret pleasures.' "

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Sacred prostitution, under such a form of worship, enjoyed a wide extension; but it was certainly, at least in the earlier ages, the priests who made it one of the most productive sources of revenue for the altars. "It ruled immodestly in those initiations the prelude of which were ablutions, repose and continence. The god and goddess committed full powers to their ministers on earth, who employed them all materially. Epiphanius positively states that these occult ceremonials contained an allusion to the morality of mankind before the establishment of society. There was then full promiscuity of the sexes and all the dissoluteness of the grossest libertinage."

A study of the monuments, carved and engraved, of antiquity leaves no doubt as to the licentious morality of such periods.

According to Strabo, the most beautiful Egyptian virgins were offered to the Egyptian god *through the intermediary* of his ministers. They afterwards married, but that did not deprive them of the benefits of the priesthood of Isis. They initiated neophytes of both sexes into the secrets of the most excessive libertinage, by means of ceremonies in which they marched around the temples through subterranean passages communicating with the interior. Herodotus states that every year 700,000 pilgrims were initiated at Bubastis during the festival of Isis. This sacred prostitution — we might say this mania for sacred lubricity — was the source of consid-

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erable revenue for the altars of the goddess, revenues that were divided among the priests of Isis, who alone held the powers necessary for the conferring of initiation into these sacred mysteries.

By reason of the corruption of Egyptian morals and the fatal consequences of the religious practices connected with the worship of Osiris, prostitution became so common that in order to know the thief who robbed him Rameses prostituted his own daughter in a place of open debauchery frequented by the worst bandits of his kingdom, while the daughter played spy in order to capture the thief who had robbed her royal sire. Another king, Cheops, likewise sacrificed his daughter to procure the necessary funds to erect the greater pyramid. Herodotus mentions this fact as follows: "Exhausted by the expenses of twenty years' work, Cheops came to that point of infamy where he prostituted his daughter in a place of debauchery, ordering her to make her numerous lovers give up all the money they could. I do not know what the sum of this tax was; the priests would not tell me. Not only did she carry out the orders of her royal father, but she also desired to leave a monument for herself. She then prayed all who came to see her to give her each a stone for the work she contemplated. It was these stones, the priests told me, that built the middle one of the three pyramids."

By counting the stones of these monuments archæologists might discover the number of favors, accorded by

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the beautiful Egyptian princess, the daughter of Cheops, to the subjects of her royal father.

History has preserved us the names of several celebrated courtezans of Egypt, and particularly those of the cities of Naucratis. Let us cite *Rhodophis*, who erected the pyramid of Mycerinus. By reason of her beauty she acquired immense riches from her numerous lovers, among whom may be mentioned Charaxus of Mytilene, the brother of the famous Sappho. After her came *Archidice*, who held her favors at such a high price that it cost a fortune to obtain them. In Larcher's notes we find the following anecdote regarding this woman: "A young Egyptian who had but little fortune was infatuated with her and offered his entire patrimony for one night of love — all he possessed. Archidice disdained his offer. The lover, in despair, prayed Venus to give him in a dream what the beautiful girl had refused him in reality. His prayer was answered, but the miserly and heartless courtesan, having heard the story, had the young man arrested and taken before the judges to make him pay for his voluptuous dream. The judges sagely decided that Archidice should pray to Venus for a *dream of silver* in payment for a fictitious lover."

Legal prostitution, as we see, was recognized at all times in Egypt, and was treated with the same tolerance as sacred prostitution. The Ptolemies went still farther; they favored celebrated courtezans to the point of giving them, as Ptolemy Philadelphus did, certain powers at

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court. With the protection of the king on the one hand and the interested encouragement of the priests of Isis on the other, there was nothing astonishing in the fact that these Egyptian courtezans, with their incomparable talents for exciting passion, acquired the reputation that has been given them by ancient historians.

They had for rivals, meantime, certain Greek *hetaires*, who had great monetary success with Egyptian princes, as may be noted in the chapter dedicated to the *hetaires* of Athens and Corinth. Besides, the queens and princesses of Thebes and Memphis had no aversion to prostitution and even found it natural to draw advantages from their charms in their royal amours. Such a one was Cleopatra, celebrated for her beauty as well as for her crimes. Cæsar paid her for her favors by giving her the throne of Egypt; Antony, in his turn, obtained them by giving her some of the Roman provinces in the Orient. What would she have required of Octavius, if the victor of Actium had consented to succeed Cæsar and Antony in her good graces? But Cleopatra was thirty-nine years old, an age when a woman rarely succeeds in seducing a victorious general. Cleopatra understood this when she took the poison asp and pressed it to her bosom.

We know that there were in the Orient, and particularly in Egypt, a class of women similar to the Bayaderes of India, forming a close corporation. There were the *Almees*, from the Arabic *almeh*, which means *learned*. Their songs were especially erotic and, although re-

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ceived in family ceremonials, they belonged to the class of great courtezans. Those who exhibited themselves to the masses of the people were known as *Gawasi*. They could marry without dishonor; morality did not oppose them, nor did religion.

There were no festivals without them — that is, no amusements of which they were not the ornaments. Savary says: "The suppleness of their bodies is inconceivable. One is astonished at the mobility of their features, to which they give at will an impression agreeable to the part they play. Their indecent attitudes are often carried to excess. Their looks, gestures, all speak in such an expressive manner that it is not possible to misunderstand what they mean. At the commencement of the dance they throw aside, with their veils, the modesty of their sex. A long, very light silken robe descends to their heels, enclosed by a rich girdle. Their long black hair floats in perfumed tresses over their shoulders; a gauze chemise, almost transparent, veils their breasts. To the measure of their movements, the form and contours of their bodies are successively displayed. The sound of the flute, of the tambourine and cymbals, regulates their steps and hastens or slows their motions. They are full of love and passion; they appear intoxicated; they are Bacchantes in their delirium. Then they seem to forget all restraint and give themselves up to the disorder of their senses."

The Hebrews, to whom Egyptian tastes became nat-



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ural through a long servitude in Egypt, also had *almeh*. It appears that at Jerusalem, or at Cairo, these creatures gave lessons to respectable women. The Apostle St. Mark has recorded a fact that proves how much power the oriental dance had over the heart of man. Herod celebrated his birthday in the midst of a sumptuous banquet, where the chiefs of the nation had assembled, all the tribunes and princes of Gallilee. While at the table, Salome, the daughter of Herod, entered and danced before them in the fashion of the country. All the assembly applauded the graces she showed. The King swore he would give her anything she asked for, even the half of his realm. Pressed by her mother, the young Salome asked for the head of John the Baptist, and obtained it as a royal favor.

Even at the present day, the *almeh* still assist at all wedding ceremonies in Egypt; they march before the bridal couple, playing musical instruments. But the greater *almeh* will only appear before the rich, who can afford to pay for their *séances*. A French poet has written some verses to them, but these verses are only a free translation of an old oriental ode.

*Viens donc, céleste alme,  
Ma houri bien-aimée;  
Viens, au déclin du jour,  
Sous le vieux sycomore.*

*Les doux parfums et la chanson du Maure.  
Fathma! Fathma! me font rever d'amour.*

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The *almeh* were trained for the part reserved for them in society. They were chosen from the most beautiful girls in the country, as in the case of Salome, who was not the daughter after all, but the niece, of Herod, and who was known as Salome, the Dancer. They gave all these courtezans a fine education; music, singing, dancing and literature formed the basis of their instruction. They improvised verses that were songs of love, breathing only passion and filled with voluptuous significance. The only thing that did not enter into their educational programme they already knew: they were *learned* in the arts of Venus!

### VI PROSTITUTION AMONG THE HEBREWS

A. BERAUD has correctly remarked that prostitution goes back to the origin of the world, and that it is connected with the most ancient practices of religion. Genesis tells us Hagar prostituted herself to Abraham; how Lot's daughters, having made their father drunk, prostituted themselves; how Leah and Rachel prostituted their servants to Jacob; how Bilhah, the concubine of Jacob, prostituted herself to the son of Reuben; and how Tamar prostituted herself to Judah, her father-in-law.

In fact, the old patriarchs were the first to give examples of debauchery and lubricity to their children. When they left Egypt, under the guidance of Moses, the Hebrews were corrupted, besides, through the contact they had had with the worshippers of Isis and Osiris. During

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their forty years' sojourn in the wilderness, they had relations with other peoples much more depraved than the Egyptians, for they were all initiated into the worship of the Asiatic gods — of Baal and of Mylitta. Moses well understood how difficult it would be to check the perverse instincts of his people. He made every effort, in the name of the dictatorial religious power he claimed to hold from Jehovah, to restrain the Jews from their tendency to libertinage and idolatry. From Mount Sinai, he said to them: "Ye shall not commit adultery, nor shall ye covet your neighbor's wives." In Exodus, again, he finds himself obliged to warn his people against having carnal connection with beasts of burden — "they shall be punished with death." Nor were they to have sexual relations with a male as with a female, for it was an abomination. Women received a similar warning.

Foreseeing the baleful influences of the Canaanites upon public morality, he proclaims in Leviticus, in the name of God, that the Jews must not follow the bad customs of such races, for "they practice infamies that I forbid you! Ye shall not prostitute your daughters." And in Deuteronomy he exclaims: "There shall be no prostitutes among the daughters of Israel, nor evil ones among the sons of Israel."

In return, however, Moses tolerated legal prostitution with women of other races. He himself set the bad example of living with an Ethiopian concubine. In his

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wise advice to the Hebrews, he had only in view the defense of the religion of Abraham, and also the protection of the Jewish race, already partially degenerated by debauchery. As a principle of hygiene, as well as a philosophical dogma, he forbade the cohabitation of a man with his parents, his mother or mother-in-law, his sister or sister-in-law, his maternal or paternal aunt, his niece or first cousins. It was a wise condemnation of consanguineous marriages or unions such as lower every race that indulge in them.

It was in the name of hygiene, too, that the law of Moses forbade coition with women during the period of menstruation, by reason of the diseases often affecting the genital organs of men after such connections. "These Jewesses," remarks Pierre Dufour, "were beautiful, with their large, dark, almond-shaped eyes, voluptuous mouthed, with lips of coral and teeth of pearl, supple and graceful in form, with beautiful throats and veritable treasures in form, but were afflicted, if we are to believe Moses, with secret infirmities, that certain medical archæologists have wished to regard as symptoms of venereal disease."

We cannot doubt the venereal nature of the secret infirmities of these Jewesses from reading Chapter XV. of Leviticus, relative to the discharge from men: "*Vir qui patitur fluxum seminis immundus erit; et tunc indicabitur huic vitio subacere, cum per singula momenta adhoeserit carni ejus atque concreverit foedus humor.*"

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These are all the symptoms of blenorrhagia in "men who flow," following the expression of orthodox translators of the Bible; in addition, Moses recommended ablutions and the disinfection of all clothing soiled by such persons. Despite all the precautions taken by this great legislator, venereal disease made such progress among the Jews during their slow journey that Moses was finally obliged to drive the infected ones out of his camp. (See Numbers, Chapter V.)

It was under these conditions of predisposition to specific affections of the genito-urinary organs that the Hebrews arrived in the Promised Land, which was occupied by the worshippers of Baal-Peor, Moloch, Mylitta, Astarte and other gods and goddesses of sacred and legal prostitution. Already, in traversing the country inhabited by the Moabites, Ammonites and Syrians, they had acquired more or less of the vice, beliefs and customs of such corrupted peoples. For a last time, Moses strove to prevent his people from worshipping the idols of lubricity, towards which they seemed to feel a considerable attraction. He said to them, and this is the sense of the text and not the literal translation: "Whoever of the sons of Israel shall give his seed to Moloch shall be punished with death; the people shall stone him. Ye shall not offer in the temple of God the wages of prostitution, nor the price of the dog, no matter what may be the vows ye have made, because these two things are an abomination to the Lord thy God."

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The threats of Moses were in vain, despite all his forbiddings and objurgations. The Hebrews knew the worship of Baal and the accidents that were its fatal consequences. Let us open, for instance, the Old Testament, and we shall find a precious document relative to the history of prostitution and of syphilis in early times:

“And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-Peor: and the anger of the Lord was kindled against Israel. And the Lord said to Moses:

“ ‘Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.’

“And Moses said unto the judges of Israel, ‘Slay ye every one his men that were joined unto Baal-Peor.’

“And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; and he went after the man of Israel into his tent, and thrust both of them through, the man of Israel, and the woman through her belly. So



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the plague was stayed from the children of Israel. And those that died in the plague were twenty and four thousand.

"Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites. And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, and of a chief house in Midian.

"And the Lord spake unto Moses, saying:

" 'Vex the Midianites, and smite them: for they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, who was slain in the day of the plague for Peor's sake.' . . .

"And they warned against the Midianites, as the Lord commanded Moses! and they slew all the males. And the children of Israel took all the women of Midian captives, and took the spoil of all their cattle, and all their flocks, and all their goods. . . . And Moses was wroth with the officers of the host, and said unto them:

" 'Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women chil-

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dren, that have not known a man by lying with him, keep alive for yourselves. And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day and on the seventh day. And purify all your raiment, and all that is made of skins, and all work of goats' hair, and all things made of wood.' "

The cruel precautions thus taken by the Jewish leader were insufficient, for in another passage of the Old Testament, the Peor disease is still manifest:

"Was it not enough to have worshipped Peor, who caused the plague that attacked the family of Jehovah, and of which *we are not yet purified.*"

The propagation of this disease was principally due to the Jewish army. Josephus, historian in general of the sect of Pharisees, well observes: "Fornication was common throughout the army; only traces of old-time morality existed. The result of the debauchery of the Jews with the Moabite girls was a contagious disease, which was communicated to the relatives of those infected."

It is very evident that this contagious malady could only have been a venereal disease, since according to the decrees of Moses, it arose from the sexual relations of the Israelite with the Moabite women, and since cohabitation with virgins of the latter class was permitted. It must have been that the disease was very bad, inasmuch as the great law-giver of the Hebrews ordered the mas-

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sacre of twenty-three thousand prisoners and the putting to death of all the female captives (there were thirty-two thousand of these) who had had sexual relations with men, only virgins being spared.

It was after this venereal epidemic, during which the laws of hygiene had been forgotten by the Jewish people, that Joshua, in the Land of Canaan, ordered, in the name of Jehovah, the practice of circumcision among the Hebrews, an operation first performed with a stone knife near the summit of Mount Araloth. Despite this, the disease of Peor, characterized by impure discharges and ulceration of the sexual parts, did not completely disappear in the Jewish race. The disease was continued by the prostitution of women, notwithstanding the most severe prohibitions of religion. This prostitution was not carried on by the women in the temple, as in case of the Moabites, nor were these women prostitutes who did as other peoples of Asia in following the worship of Mylitta; but many women of their race adopted prostitution as a profession, as may be proved by numerous passages in the Old Testament. See book of Kings, for instance (Kings, Book II., Chapter XVII., verse 30). These Jewish prostitutes lived in the neighborhood of the temple of Jerusalem, in houses having celled rooms, with images of Astarte as a sign; here Jewish girls prostituted themselves for money and in honor of their goddess.

As we see them, the Hebrew people were one of the

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agents in propagating syphilis and prostitution in times of antiquity, like all other Asiatic peoples. This conclusion cannot be disputed, despite the contrary affirmations that have been made, and despite the prescriptions of a wise hygiene formulated by the Jewish religion.

Numerous documents, in fact, prove that prostitution enjoyed the greatest liberty among the Israelites and was not even considered infamous. Jephtha, who commanded the Jewish army as its general, was the son of a courtesan, and, without injuring his interests, he sacrificed the virginity of his daughter to Baal. It is then with reason that all historians have affirmed that "the plague of prostitution always remained attached like leprosy to the Jewish nation," notwithstanding the dangers it presented to the public health, for see a chapter in the Proverbs of Solomon, where it is said by this thousandfold polygamous king: "The honey distilled from the lips of a harlot, her mouth is sweeter than oil, but its after-taste is more bitter than wormwood," etc.

These words can only be interpreted as the avowal of urethral symptoms, coming on after one of Solomon's erotic exercises,\* of which this Jewish monarch

\* Solomon worshipped Astarte, goddess of the Sidonians, Camos, god of the Moabites and Moloch, god of the Ammonites. He erected temples and statues to all these false gods on the mountain opposite Jerusalem; there he burned incense and offered up impure sacrifices. At these ceremonies were his numerous wives and concubines. At that period prostitution had a legal existence; it was authorized and protected by the Jewish people. The heroines of the famous judgment of Solomon were two prostitutes or *meretrices*. (See Dufour.)

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was guilty in the temples of Astarte and of Moloch.

Other historical facts abound to show the degree of ignominy with which prostitution flourished among the Hebrews. The prophet Ezekiel tells us that bad public houses, and even tents for fornication abounded on all the roads, where were seen only "harlots clothed in silk and embroidery, sparkling with jewels, charged with perfumes, who only looked on scenes of fornication."

So we see, the vices of idolatry and prostitution were practiced by the sons of Abraham, Isaac and Jacob, notwithstanding the wise and severe prescriptions of Moses.

## VII. PROSTITUTION IN GREECE

THE GREEKS, more than other peoples, perhaps, divinized the act of procreation; they could only conceive the intoxications of amorous pleasure as being under the protection of some mysterious and divine being, as perfect in her physical beauty as in her charm of mind. So we see that they erected temples everywhere to Venus, whom they worshipped under the different names which a lascivious and poetic fancy recognized and venerated — in the glorification of love through the plastic perfection of woman and as the emblem of venereal appetite. Thence the two Venuses of Xenophon, the celestial Venus Urania, whose worship was chaste and the human Venus, who was impure.\*

The Hellenes created their Venus from the foam of

\* The Venus pandemos, or Venus of the people.

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the sea, which doubtless signifies, remarks Bouillet, that her worship was carried to Greece by foreign navigators. All Greek authors, in fact, and Homer in particular, assign an Asiatic origin to the worship of Venus. In the same way, Herodotus and Pausanias agree in recognizing that its importation into Greece was due to the Phœnicians and to the Cyprians, and all tradition confirms the coincidence of the heroic times of Greece with the institution of the mysteries of Astarte. So that it is only right that Venus should pass as the most ancient of goddesses, and that her worship should have been admitted even before that of Jupiter. In her was the idea of life, the idea of the principle of being for all others.

The Greek tradition tells us that the Fates gave Venus the island of Cyprus as a settlement where she might establish her empire, which is the poetic version of the introduction of sacred prostitution among the islands of the interior sea by the Phœnicians. It is to this Asiatic origin that we must attribute the materialistic character of the worship of Venus in the ports of the Grecian seas. Greek genius, however, could not admit this vulgar worship, but established a well-marked distinction between Aphrodite Urania, virgin and mother of the gods, presiding over chaste amours, and the Aphrodite Pandemos of other peoples, whom they left to the ports, to the islands and especially to Cyprus, along with the vulgar Eros. The worship of the Asiatic Venus, in its pilgrimage



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from the east to the west, followed then the line of sea coast. It suffices, in fact, to know the cities where temples to the goddess existed, the most celebrated of which were those of Paphos, where every year many persons went to the festival of Aphrodite, that of Samos, constructed with the silver earned by the *hetaires*, and that of Hermione, where young girls, and widows particularly, worshipped before their nuptials.

Strabo tells us there existed in the Isle of Cos, in the Temple of Æsculapius, an image of the Venus Anadyomene; and Pausanias states that there was a chapel to Aphrodite at Epidaurus, in the woods near the temple of the same god. This permits us to believe that the physicians of Cos possessed some knowledge of genital diseases. Bottinger thinks that the most ancient Greek medicine originated in hospitals and pest-houses which the Phœnicians had established in the Isle of Cos, at Egina, on the Peloponnesian coast, and especially at Epidaurus. It is, then, probable that these establishments were originally placed under the protection of the veneral divinity, up to the time she was displaced by Æsculapius. Such is the opinion, too, of Rosenbaum.

To recapitulate, Venus was adored throughout Greece, but especially at Paphos, in the Isle of Cyprus, and at Cythera, from whence her surnames *Venus Paphia*, *Venus Cypria* and *Venus Cytherae*, she was called *Venus Anadyomene* likewise, inasmuch as she rose from the water, and *Venus Genetylis*, as presiding over gener-

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ation. In the *Venus Urania* \* they recognized the goddess of platonic love and the sciences, as opposed to the *Venus Pandemos*—that is to say, the popular or public Venus, who was the personification of prostitution. Love among the Greeks was not altogether of a platonic character, as we shall see.

Statues of Venus were numerous; each town often had several. They recalled, sometimes by a surname, some of her attributes or some peculiarity of her worship. It was thus she often was designated as in one of the following fashions:

*Venus Peribasia*, which signifies Venus with the legs apart or in a straddling position.

*Venus Milania*, or the dark Venus, presiding over the mysteries of the amorous night.

*Venus Mucheia*, or the Venus of lairs, goddess of the more hidden places in houses.

*Venus Victrix*, with casket on head, spear in hand, like Mars, recalling to Sparta the history of the Lacedemonian women defending their city against the Messinians while their husbands were besieging Messina. The enemy, deceiving the vigilance of the besiegers, got out during the night and attacked Sparta, which they hoped to surprise. But the Spartan women were warned and repulsed the attack. They were still under arms when the Spartans entered their city and recognized their women warriors in time to prevent harm, but the combat

\* Uranios is the correct form.

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that followed was only an amorous struggle between Spartan amazons and Spartan warriors — an energetic struggle, too, and that originated the term *Victrix*.

The *Venus Callipyge* had beautiful hinder parts. Here De Villebrune tells a story, after Atheneus. The Temple of Venus Callipyge owed its origin to a judgment that was not as startling as that of Paris, for the parties were not goddesses and the judge had not to determine between three. Two sisters, in the suburbs of Syracuse, were bathing one day and engaged in a dispute as to which should have the prize for beauty. A young Syracusan who was passing saw their flanks sticking out of the water and, suddenly appearing, cried that the eldest maiden had won the victory. The two girls fled half-clothed. The young man returned to Syracuse and, full of emotion, told what he had seen. His brother, wondering at the story, said he would be content with the younger sister. Finally they collected all their wealth together and went to the house of the father of the two girls and asked to become sons-in-law. The younger girl, angry and worried at being vanquished, had fallen sick; she solicited a re-judgment of the case, and the two brothers, in accord, proclaimed that both girls were entitled to the victory, since the judge had looked at one's right posterior side and at the left posterior side of the other. The two sisters then espoused the two brothers and moved to Syracuse, with a reputation for beauty that was never surpassed. They were overwhelmed with

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presents and amassed thus such great wealth, which they employed in erecting a temple to the goddess who had been the cause of their good fortune. The most admired statue in this temple was one in which the secret charms of both sisters were commingled, and from the union of both models a single figure was formed, the perfect type of Venus Callipyge—that is to say, of the material beauty of a woman's body, perfectly formed from the point of view of the sculptor.

Temples to Venus were often raised at the expense of courtezans, who were looked upon as the true priestesses of these temples in the age of sacred prostitution, but the principal revenue of the altars belonged to the priests, who were the auxiliaries. The temple at Corinth was served by a large number of courtezans and adorers of the goddess. These were called *hierodules*, or consecrated ones, and they had to fulfill sacerdotal functions (public prayers to the goddess, processions, etc.), an undeniable proof of the existence of religious prostitution. To the worship of Venus was added that of Adonis; and the latter's festivals, before they were confounded with those of Priapus, were celebrated with the greatest pomp and attracted a large number of strangers, whom the courtezans robbed with marvelous art, for the glory of Venus and the profit of her pagan priests.

The worship of Venus was not the only cult imported from Asia into Greece; the worship of the male god was introduced for the first time when the Pelasgi invaded

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the country and introduced their divinities. These represented all the forces of nature. One of their gods was in the form of a man's head, mounted on a column and surrounded by male organs; they made Hermes out of this. Another became the Greek Bacchus, who, according to Aristophanes, "cured the Athenians of a very serious affection of the private parts."

The Egyptian Priapus was likewise introduced into Greece. During the voyage it cured the inhabitants of Lampsacum of a disease similar to that from which the Athenians had suffered, hence the idol of this god was adored. According to Herodotus and Lucian, the women of the towns and cities had wax figures of this divinity, called *Neurospasia*, by which they could move, at will, the monstrous organ that belonged, according to mythology, to Juno, goddess of accouchements.

The Greek Phallus came from the Phallou of Assyria, just as Priapus had its origin in Egypt. As in these countries the genital organs of men and women were subject to diseases when excesses were indulged in, the early Greeks were led to believe that some bad genius presided over all sexual sensations. The idea of a special protection, claimed for such supernatural beings, by the priests, became naturally, as in Asia, the starting point of sacred prostitution. Thence, came the worship of the Phallus of the statue or of the priest, who deflowered virgins as a sacrifice to the male god. Afterwards, these

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girls could traffic with their bodies for the profit of the altar, or divide half with their families.

Numerous legends have been told to explain the introduction of Phallic worship into Greece. But they are uninteresting and only relate to acts of sodomy taught by priests of the first tribes who came to live in the country.

Dulaure, having reported these in all their shameless details, adds this just criticism: "It was by these obscene stories, revealing the immodesty of the times in which they were invented, that the priests amused the people and deceived them as to the real object of the introduction of Phallic worship; as if such wickedness would be more profitable for religion than simple truths, the knowledge of which was reserved for the initiated of the higher classes."

But was it not necessary that the sacred prostitution of men and women should serve their interests and enrich their sacerdotal idleness? It was in Greece as in Egypt, as in India, as in occidental Asia; the reproductive organs of the woman were placed at a value, and the guardians of the temple based their immoral speculations and laid the foundation for the revenues of their altars upon this. Let those who write the history of religions not forget these facts.

### VIII. LEGAL PROSTITUTION IN GREECE

SACRED PROSTITUTION only lasted a certain time in Greece; its obscene ceremonies and cynical erotic mys-



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teries did not suit the passionate and artistic character of the Greeks. Meantime, their contempt for the worship of the Asiatic Venus had led them into adultery, concubinage and the practice of anti-physical love.

Then, as a safeguard for the honor and the purity of Greek girls, as well as to stop secret practices among young men, Solon established legal prostitution, and it was controlled by the state. He bought, for the Republic, Asiatic slaves and confined them, as public prostitutes, in establishments called *dicterions*, situated in Athens, near the Temple of Venus Pandemos, on the edge of the port. These women were confided to the care of men named *pornotrophoe*, charged with the accounting of such establishments with the public treasury and with the collection of the tax which the unfortunate girls claimed from their clients. This tax was called *mesthoma* (salary) or *empolae* (profit); it amounted to eight *chalkoe* (about three cents) and ranged from that to two *diaboli* (about twelve cents). The poet Philemon, struck with the utility of this institution, expressed himself as follows regarding the *dicterions* of Athens: "Oh! Solon, thou hast truly been the benefactor of the human race, for they say 'twas thou who first had this advantageous thought for the people, or, rather, for the public health. Now 'tis with reason that I say this, looking over our city, filled with young men of a warm temperament, who consequently resort to intolerable excesses. This is why thou hast brought women and placed

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them in places where, provided with all that is necessary for their comfort, they become common property to all who desire them."

Soon the success of the municipal *dicterions* and the desires of the male population of the city brought about free *dicterions*, or private houses destined to assist the public ones in this purpose. Soon a large number of *dicterions* were established in the main avenues and on the banks of the Piræus, or harbor of Athens; these were duly authorized by the municipality, under the name of *kapaileia*. Some wine-houses situated in the environs of the port had likewise a certain number of women for the use of their customers. But as prostitution was looked upon as a commerce or industry, these establishments were subject to a tax. Every year, the farming out of these private *dicterions* — that is to say, taxed houses of prostitution — was sold to the highest bidders by the master of the market, the *Agaranomoe*, under whose care the women (*dicteriades*) and their pimps were placed by the police. Such houses were indicated by a sign placed above the door, which was nothing less than a red Priapus as visible as the large numbers placed on such tolerated houses.

Naturally, with the progressive corruption of morals, the *dicterions* soon came to be found in the center of the city and received for pensioners not only slaves similar to those of the port, who only spoke their native language, but also Greek women of low social condition.

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"In these establishments, over which a kind of municipal police-watch was kept," says Dufour, "nothing was refused inspection, and they exposed things with pleasure, particularly to the inhabitants of the place." Xenarchus, in his "Penthale," and Eubulides, in his "Pannychi," represent these women as standing naked, ranged in line, in such places of debauchery, or at most having for coverings only long transparent veils that the eye could see through. Some, more refined, had their faces veiled and their breasts covered by a delicate fabric moulded to the form, while the rest of the body was uncovered.

According to certain authors, it was not at night, but in the day time, in the full sun (*in aprico stantes*) that the *dicterions* exhibited their display of shameless female treasures. This exposure of nudities served to point out houses of debauchery much better than the sign of the red painted or carved phallus that decorated the top of the door; but according to other archæologists, these voluptuous spectacles were only to be seen in court interiors. The door was open day and night, a curtain in striking color preventing the passer-by from peeping in. Back of this curtain was an old Thessalonian woman, a kind of fortune-teller, who sold charms, love philters and perfumes; it was her duty to introduce visitors, to furnish them information, and probably to receive the price of admission.

This price, in the free *dicterions* was not the same as

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in those of the municipality but varied according to the degree of luxury met with and the woman chosen; the price, however, was high enough and often amounted to a golden *stater*, or nearly three dollars and seventy-five cents. So the great *dicterions* of Greece brought fine incomes to those who owned the houses and furniture. Public debauchery has, from time immemorial, enriched many persons who had no scruples as to how money was earned to quench their thirst for wealth.

The Greek *dicterions* were looked upon as an institution, as a necessity in the maintenance of public morality, and were recognized by law-makers as a place of refuge. They were, thus, inviolable. In such a place no married man could be accused of adultery, no father could go there to seek his son, nor could any creditor follow up a debtor therein with a claim. Demosthenes said, in one of his argumentative pleadings: "The law does not permit the surprising of any one in adultery when with a woman in a house of prostitution, or where any such traffic is carried on in a public place."

To recapitulate: The *dicterions* were placed under the protection of the law, as establishments of public utility, to respond to the physiological needs of strangers and young men. This was a part of the tribute offered to immorality and to public hygiene. "For," remarks P. Dufour, "there were no risks to run, as the foresight of Solon had joined a dispensary to its foundation"—an opinion sustained by this citation from Eubulides: "It is

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from such beautiful girls that thou may'st buy pleasure for a few crowns, and that, too, without the least danger." From this remark we see that clandestine prostitution must still have been dangerous.

In order to form an idea of the value of the institution created by Solon, it will be necessary to look into the morals of Sparta before legal prostitution was permitted to exist.

The laws of its first law-giver made almost all women common property, and banished modesty in the sports of the young. Lacedemonians replaced by license in all social classes the public debauchery established by other nations. Lycurgus only cared to make robust soldiers, being concerned only with military exercises, athletic games and warlike sports (if we may be permitted to use this neologism); he never dreamed of regulating the conduct of women. Besides, virtuous or faithless, Spartan women had but little control over the male soldiers, who only appreciated the honor of the battlefield and were but little inclined to feminine seductions.

Under the influence of these ideas, Sparta recognized a kind of prostitution that might be termed patriotic. "Husbands," says H. de Hancarville, "brought to their wives' beds fine-looking men, so as to have robust and well-made children." \*

\* This kind of prostitution was peculiar to all savage peoples, and was only a variety of hospitable prostitution. These peoples attached but little value to the chastity of women, being deficient in moral ideas and habits, which are only acquired by the conditions of society.

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"Among certain tribes in Kamstcharka," says Sabatier, "the men, when entertaining a male friend, regard it as an indispensable duty to offer him their wives and daughters, and the guest would deeply offend his host should such civility be refused."

Upon the Guinea coast, in some of the southern islands, as well as in other countries of the globe, the inhabitants are in the habit of offering their wives to strangers who pass, for some small present.

The Laplander, ashamed of his deformity, invites his guest to procure him children less feeble and ill-formed than his own.

Cook reports that the women in the Easter Isles prostitute themselves for any crowd of sailors.

Among the Alapi, Foulis, Mandingos and other African tribes the negroes deem it an honor for white men to stay with their wives, sisters and daughters, and they often offer them as a courtesy to officers.

At Juida they consecrate girls to the serpent fetich — that is to say, to the pleasures of their priests. The latter sometimes ordain a general prostitution to please their gods.

The first inhabitants of Mexico lived openly with all women until the day of their marriage.

The Illinois, the Iroquois, and other tribes of North America never paid any regard to the commerce of their women, who were lascivious beyond measure.

In Arabia one sees on the great highways many women who offer themselves to the pilgrims who come from Mecca, so that the children thus begotten by nefarious commerce may be impressed with a character of sanctity (Sabatier).

This kind of social adultery, which prevailed at Sparta, was the fatal consequence of the defective regulation of prostitution, and demonstrated the utility of Solon's law from a standpoint not only of morality, but of the public health.

This fact has been well understood by all law-makers, and it is in this sense that the moralists have pronounced upon this important question of social hygiene. It is thus that Saint Thomas has remarked: "To remove public women from the haunts of society would lead to debauchery and troubles by disorders of all sorts. Prostitutes to a city are what a privy is in a palace; close up the privy and the palace would become an unhealthy and infected place."

When one cannot suppress an abuse, it is necessary to seek to circumscribe and attenuate its injurious consequences.



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### IX. LAWS OF GREEK PROSTITUTION

WERE WE TEMPTED to reproach Solon with an excess of indulgence for human weakness and to consider the institution of legal prostitution immoral, the collection of laws he formulated for morality's sake, and which he confided to the keeping of the judges of the Areopagus would serve amply to justify his acts.

These laws were the safeguard of the domestic fire-side; they introduced regulation where there was abuse, in order to avoid greater abuses, and so organized prostitution to combat debauchery.

Thanks to the severity of these laws, married women were protected from corruption; they remained pure in the social cesspool saturated with the venereal excesses of the period, and, in order that they might be still safer, they were watched over by magistrates called *gyneco-cosmes*, especially charged with a surveillance of the conduct of Athenian matrons. In return, man was free. "We have courtezans for pleasure," remarked Demosthenes, "concubines for house servants and wives to give us children and rule our homes with fidelity." Modern morality will not accept this proposition of the great orator of Athens. Yet if we take into consideration the tendency to moral depravation of the peoples of antiquity, the desires of their senses under the hot sky of the Orient and the traditions of the Asiatic Venus — worship which they had preserved, we can only conclude

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that a great result was obtained in saving the matron, the mother of the family, from the contagion of vice that had destroyed preceding civilizations. The laws tolerated everything for men — concubines, courtezans and even women from the dicterions — but obliged respect for the wife, in rendering justice to her domestic virtues and conjugal faith.

The Athenian law on adultery was as follows: "When any man shall have surprised his wife in adultery, he shall no longer dwell with her, under penalty of being defamed. Any woman so taken shall no longer enter the temples; if she go therein, she shall be made to suffer all kinds of bad treatment, except death."

Following is the maxim of Plato: "The name of an honest woman must be safeguarded in her home. She should not be seen at public games or at the theater. In the streets she should only appear veiled and in decent dress. She should be reared in complete ignorance of worldly things; she should be unlettered and almost without education. The conduct of her husband outside of his home should not be noticed." The *infés* rôle, then, was a maternal one; her sole prerogative was the absolute right to all the legitimate children she might bear her husband and to the proud title of female citizen.

The judges always showed themselves inflexible against prostitutes who dared to arrogate rights reserved for honest women, or to usurp the places set aside for virtuous matrons in the national life.

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The law put down as infamous all courtezans, hetaires or dicteriades, free or slave; it exempted their children from being nourished by them when they were poor. "For it is evident," says Solon, "that those who have a contempt for honesty and the sanctity of marriage have not in view its legitimate end but only dream of satiating sexual passions. No rights are reserved for women engaged in a commerce that makes life even from birth an eternal opprobrium." The children of such women were regarded as bastards and could not bear the title of citizen; neither had they the right to speak to the people, nor to plead before the various legal tribunals.\* They were forbidden to enter the temples or to take part with the matrons in worship. If they did they might be publicly insulted like adulterous women, have their dresses torn off and be abused by words and acts providing they were not injured. Meantime, at Corinth and at Athens, courtezans were allowed to act as priestesses at the festival of Venus, but their presence in the temples was considered an impiety.†

The law of prostitution promulgated by Solon was

\* However, Abrotonum, see Ménander, a girl of the town, a dicteriade, was the mother of Themistocles, general-in-chief of the Athenian army, the hero of Marathon and the conqueror of Salamis. In the poem of Amphricates on illustrious men, the following verses are to be found:

*"I am Abrotonum, a woman who belongs to the nation,*

*I boast of my son, Themistocles, who can conquer all creation."*

†The accusation of impiety was a very serious one, and the crime, which the law could not sufficiently condemn, was punished with the greatest rigor.

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very rigorous, then, as regarded prostitutes. In one of his discourses, Æschines makes the following remark: "Whosoever shall pander to a young man or a young woman of the free class shall be punished to the last extreme." But a fine was always substituted for the death penalty, for offenders were taken before a tribunal where a mild punishment only could be inflicted. In return, the heavy fines were assessible not only upon the offenders, but often upon an entire corporation, which was recognized as responsible for the offences committed by its members.

The *hetaires*, especially those of Greek origin, were treated with less severity than the *dicteriades* and the *aulétrides* (dancers and musicians). Under certain circumstances, however, when their conduct was too much in opposition to the spirit of the law, the tribunal did not hesitate to call them back to more modest ways. For example, read the pleadings of Demosthenes against Neæra, a simple courtesan who had married a citizen of Athens, named Stephanus. The great orator, having recalled the law by which one can be a good citizen, terminated his appeal with an eloquent peroration, which constitutes an authentic document on the law of prostitution:

"You cannot permit to go unpunished insults against our public morality on the part of a woman who prostituted herself openly in all parts of Greece — a woman whose ancestors have not even transmitted the title of

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citizen. Where has she not exercised her infamous commerce? Where has she failed to receive the price of her immoral favors? Has she not traveled all over the Peloponnesus? Has she not been seen in Thessaly and Magnesia, following Serphos of Larissa and Eurydamas, son of Midas? In Chios and in the western part of Ionia, in the company of Sotades, the Cretan? Has Nicarete not rented her out when she still belonged to her? But a woman who prostitutes herself to men and follows all who pay her, what is she not capable of doing? Does she not follow the tastes of those to whom she abandons herself? Should such a woman, publicly recognized and generally prostituted by mankind, be allowed to become a citizen? If you question yourselves, do you pretend to find a good and absolving action in such a case? Of what turpitude and impiety would you not render yourself culpable? Before she was denounced and handed over to justice, before all the world knew what she was and the evils she had committed, her faults were her own, and the city could be taxed with negligence; among you, those who did not know of her crimes, others who had learned of them, all witnessed their indignation by talking, without power to act against her, because no one would cite her to appear before them and pass judgment on her expulsion. But you now know her, and it is in your power, and you are the masters who may punish her, and you would be guilty before the Gods, should you fail by not punishing her. On returning to your

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homes, what would you say to your wives and daughters, or your mothers, should you acquit this Neæra? 'Who?' they would ask. 'Neæra,' you would doubtless reply.

"Why was she cited before this tribunal? Because, being a stranger, she married a citizen against our laws; because she has given her daughter, a daughter who traffics in her person, to Theogenes, king of sacrifices; because this same girl has, in the name of Athens, made secret sacrifices, for she has been given up as a spouse to Bacchus and the rest. You should look into all this accusation, and tell them with what care and exactitude all these offenses have been presented. 'What have you done with her?' they will ask. 'We have acquitted her,' you may reply. All honest women will be indignant that you have shared their civil and religious rights with Neæra and her daughter; the more vicious women would announce that they would thereafter follow their own phantasies, since the law and its judges would grant them the same immunity. If you decide negligently and with gentleness, you will show yourselves the accomplices of the accused, so that it would have been better not to judge at all than to acquit. Henceforth, dissolute women would have all license to wed any man they chose and to credit their infants to the first one they found. Your laws would be without force, and the courtesies of a courtesan might obtain all the courtesan desired. Have regard, then, for your virtuous female fel-



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low-citizens, and do not permit the honest daughters of poor citizens henceforth to go unmarried. At present, no matter how indigent a girl may be, the law furnishes her a wedding dowry; for the rest, she has received from nature the figure to please. But if you put aside the law, if you acquit and absolve Neæra, the infamy of prostitution will fall upon the daughters of your poorer citizens, who without a dowry cannot marry, and the dignity of honest women would be given over to courtezans, who could have children with impunity, participate in sacrifices or in the mysteries of the temple, and in all the honors now enjoyed by honest women. It is thus you should think to yourselves before passing judgment, every man for his wife, his daughter or his mother, for the interest of Athens, for the law, for the sacrifice of the Temple, for honest women, who should not be placed in the same class as prostitutes — for all those of our female fellow-citizens, raised with so much care and wisdom by their parents, and married in accordance with our laws — do not confound them with this stranger, who, several times daily, had commerce with many different men, in all infamous manners and at the will of each."

From this discourse of Demosthenes, whose personal sentiments on the subject of conjugal fidelity are thus made known, it is evident that the courtezans of Greece were regarded as vulgar instruments of pleasure, or as little friends destined to amuse existence by their charms

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of mind, their luxurious seductions and the art of their voluptuous caresses; but they enjoyed no rights in a society which pitilessly sacrificed them to the rigors of its penal code.

Thus, before the laws of Solon had fallen into desuetude, free courtezans were obliged to wear a special costume that distinguished them from honest women. This costume was made of striped goods, in striking colors, adorned with figures of flowers. Their headdress was a garland of roses. The skirt and waist were one, and the crown of gold and jewels was only permitted to honest married women and, later on, by special permission, to wealthy hetaires.

Police regulations required, besides, that their hair be dyed yellow. This blonde hair was obtained by macerating saffron and other plants. But many of them preferred to wear a simple blonde wig. Like all prostitutes of the past and future, women of the town resorted to cosmetics and paint; they fixed their faces up with pink and white in close imitation of the complexion of youth; the older ones hid their wrinkles with isinglass paste. The *hetaires* and *dicterιάδες* of most prominence had themselves painted by a special class of artists, known as *pornotrophoe*; these men were also embellishers of statues.

"Old hetaires," says P. Dufour, "when they were painted and arrayed, placed themselves at high windows overlooking the street, and there, a sprig of myrtle

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between their fingers, they waved it as though it were a magician's wand, or threw kisses at the passers-by. Should any one stop the woman made a sign by bringing her thumb and ring finger together so as to make a ring. In response to this signal the man raised the index finger of his right hand and the woman would come out and meet him."

Seduction, despite the severities of the law, was publicly exercised at Athens. As always, there were old courtezans, in the habit of living by prostitution, who debauched young girls and initiated them into the secrets of their trade. At the same time, they prepared love philters and acted as midwives in confinement cases, or rather abortions.\*

\* In a Platonic dialogue in which Socrates figures, we hear Socrates, son of the midwife Phernaretes, telling his interlocutor that midwives may, by remedies or enchantments, not only awaken the pains of labor, but soften them, and likewise deliver women who fear confinement and those who prefer to abort their children. But they had as clients only courtezans, whose interests were in opposition to maternity. They only assisted honest female citizens in healthy parturition, pointing out to them the hygienic laws of pregnancy, and pretending to make known secrets for overcoming sterility. They likewise treated uterine affections and negotiated marriages. Among the Grecian midwives whose names have come down to us we may cite Agnodice, who practiced medicine and treated the diseases of women; also Olympias of Thebes, who invented pessaries to produce abortion; Aspasia (who must not be confounded with the notorious courtesan of the same name), who left several works, preserved by Ætius in his "*Tetrabiblon*," of which the principal one is on abortion; finally, there was Elephantis, who composed works on abortion and face-dyes and other extremely licentious essays, which at one time delighted Tiberius.

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In order to form an idea of gallant life in ancient Greece, one should read the dialogues of Lucian and the letters of Alciphron, full of curious details as to the morals and customs of that time. These were written in the form of correspondence between courtezans and their parasites.

We learn from these documents that the laws gradually relaxed. The free women of Greece gave themselves up to prostitution, and mothers often corrupted their own daughters. More intriguing, more attractive than the foreign courtesan, the Greek girls found in prostitution a luxurious existence, one, however, that only lasted for a few years, and which was followed by black misery and old age. More than others, in fact, they had taste for coquetry, for foolish expenses, for gambling and for drunkenness. Fatally, despite her vices and rapacity, the courtesan inspired great passion and was often the cause of the ruin and dishonor of families. Superstitious and grasping, she yet went into the temples of the gods to make sacrifices, with the hope of obtaining opulent offers or of meeting with some generous lover whom she could "pluck" at her ease, striving to make her fortune at the expense of rich young men, some lover who was a novice and generous, or a rich and concupiscent old man.

Of all the prostitutes in Greece those most renowned for the venality of their amours, those who carried the cult of prostitution to the highest degree, were the

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women of Corinth. In this city, which served as the port of entry for the commerce of the Orient, almost all the women were courtezans, and the houses were only *dicterions* of more or less importance; the entire population sacrificed to Venus. Their art of robbing merchant strangers, traders and sailors who came to Corinth, has remained legendary. Horace has described it in those celebrated verses of his epistle to Scæva:

*Non cuivis homini contingit adire Corinthum.*

It was not permitted for all mortals to arrive at Corinth.\* It was necessary, in fact, to have money in order to risk oneself in this metropolis of sacred and legal prostitution, which took a pride in its reputation as the superior school of debauchery and of luxury and as the academy in which all the *betaires* and *dicteriades* of Greece were educated. Erotic poets have transmitted to us the programme of the teaching given there — the art of inspiring love, the art of entreaty by pleading, the art of making the most money at the business. It was there that the theory and practice of lewdness and seduction were learned, as well as provoking poses, sighs, smiles, licentious laughter, soft regards, languor and promises, reserve and abandon of body, play of the physiognomy, the creation of indifference or passion — all the pretty tricks of feminine captivation and charm, all the physical and moral suggestions capable of awak-

\* "One does not go to Corinth with impunity" was the sense of the old proverb.

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ening desire or exciting the senses, of lighting up the fires of carnal impurity and causing them to seek satisfaction.

The courtezans of Athens were educated at Corinth, but they were not content with putting into play all the arts of coquetry, feigning exaltation, posing as melancholics or playing the rôle of victims of love. In order better to make their feelings known to those they desired to seduce, they wrote their lovers' names along with their own on the Ceramic walls.

In spite of the laws of Draco on adultery, there was a small number of married women who gave themselves up to debauchery and consorted with courtezans. The price of their favors was much higher than that of professional Greek dicteriades. Meantime, such flagrancy was punished by death or a thrashing, at the will of the outraged husband. It is also true that large damages with interest were paid by detected lovers, who desired to prevent the shame of a public thrashing, with the inevitable penalty of the black radish.\*

So it sometimes happened that a dicteriade made herself out to be a married woman, and with the connivance of some pimp, claimed that she was caught in the act of adultery by some one playing the part of an in-

\* After a lashing with a whip, the slaves employed in the public punishment of offenders pushed an enormous black radish up the anus of all adulterers. This kind of vegetable punishment was very painful, and always excited the mocking laughter of the crowd that gathered to see adultery get its dues.



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jured husband. This panel trick, in ancient and modern times, has been worked the world over.

### X. FREE PROSTITUTION: COURTEZANS

*Free Dicteriades* — Legal prostitution in Greece was not, then, represented only by women living in authorized municipal dicterions created by Solon. There were also free courtezans, who might be ranged in three great categories, each one distinct. There were *dicteriades* similar to modern girls of the town, who lived on the fruits of their own prostitution; there were the *auletrides*, dancers and flute players, who gave plays at private houses and acted in public places; and there were the *betaires*, gallant women similar to the modern *demi-monde*, of greater or less rank as courtezans. Many of the latter played an important part in the literary, artistic, philosophic and political history of Greece.

In the main, the *dicteriades* dwelt in the streets on the Piræus; others lived in hotels and bar-rooms of the port; others, again, had quarters in small houses outside the city limits. They were forbidden, according to the law of Solon, from showing themselves before sunset in the interior of the city; later on, they were permitted to exercise their vocation at their own free will. They swarmed in the streets and public places and under the shade of the Ceramicus,\* which before had been occupied by the

\* The Ceramicus was a garden adjoining the most beautiful part of Athens. This garden had once belonged to a certain Academus,

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*hetaires* and their lovers, the more aristocratic Athenian prostitutes. This garden was a public place of prostitution, occupied both day and night, a trysting spot for all from the Piræus, where street-walkers endeavored to seduce male passers-by either by sphinx-like immobile attitudes calculated to excite desires or by debating the price of their favors and giving themselves up publicly under the portals of the temple or on the greenswards where Plato had once taught, even on the very tombs under which the heroes of Greece reposed. In this hour of moral decadence, some women were still to be seen wearing the flowered costumes imposed by the law of Solon, but the vast majority only wore gauze veils, which almost exposed their nakedness to the passer-by. Those who belonged to the lowest classes went into the houses of the port or into infected closets, where they had only a bed.

The free *dicteriades* were recruited from girls of the infamous Greek class, but generally such girls came from Asia or Egypt. Most of these women, especially those living in *dicterions*, led a miserable existence; they were trafficked in by the pimps, on whom they always depended more or less when they were to meet strangers, sailors and others. Those who were more debased by debauchery, age and infirmity remained hidden dur-

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where, under the name of Academy, a school of philosophy was founded by Plato. In a reserved place of this spot were buried citizens who had died, arms in hand, for their country.

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ing the day, prowling around at night in the alley-ways and dirty paths of the cemeteries; they were called *lycae*, or she-wolves. They were contented with a little money or a small fish and some wine, though some of the better dressed were a little better paid.

Besides these unfortunates, there was another class of *dicteriades*, a species of vagabond *betaires*, much in the fashion for their beauty and the originality of their minds. Their pretensions were very much greater than those of the other class; they were well skilled in working upon inexperienced young men and old concupiscents. They charged a gold stater, or three dollars and seventy-five cents, while some, again, charged as high as twenty dollars. In this demi-monde of Athens there were some women who acquired a certain professional celebrity, which betrayed itself by some name drawn from a habit or a defect; such were *the hen*, *the fly*, *the bearded girl*, *the goat*, *the carrion-crow*, *the fish-maid*. There was also *the nurse*, who supported her lovers; *the lantern*, who smelled of oil; *the clepsydra* \* who only gave her clients a quarter of an hour; finally, *the flea*, so named by the philosopher Timocles. Such women in modern times are known as the Baroness, Glutton, Sewer Grating, etc., for people may pass away, civilizations disappear, but prostitution ever remains as the indispensable emunctory of humanity.

From the point of view of physical form, this species

\* Or water-clock.

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of prostitutes presented numerous varieties. Xenarchus, in speaking of the *dicteriades*, says: "There are slim, thick, tall, short, young, old and middle-aged." From another point of view, that of morality, we might say they were all, alike, *dicteriades* — the ones and the others, although there were a few who played the rôle, very exceptional for a prostitute, of Manon Lescaut or Marguerite Gauthier.

The *auletrides* were possessed of incomparable art in *auletride*. Like the *dicteriades*, the *auletrides* were mostly strangers, artists, musicians, dancers, etc.; they showed themselves at taverns, banquets and public places,\* or were invited into houses. Their talent at flute-playing and dancing brought them in much money, but this was only a greater seduction to draw men to them. This species of prostitution is analogous to the part played by the modern revue and cabaret girls, the chorus and ballet girls of the stage. The *auletrides* gave their favors to those who knew how to obtain them, but they were not vulgar prostitutes, though often at the end of feasts they auctioned themselves off to the highest bidder.

The *auletrides* were possessed of incomparable art in inspiring passion and venereal desires by their lascivious airs, suggestive poses and the expressiveness of their faces; but greater still was the art with which they ex-

\* The virtuous matrons always retired when these girls entered the banquet hall.

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cited the senses through their loving caresses and amorous kisses. They had great success among the Greeks, who, owing to their ardent temperament, were easily led astray by the refinements of voluptuousness.

Several ancient Greek historians, including Theopompus of Cos and Epicrates, have mentioned the *auletrides*. Dufour has reported some interesting passage from their works, from which we can only conclude that the passion of the Athenians for these girls was universal from one end of Greece to the other. The *auletrides* were generally more amorous and less selfish than other courtezans, but "they excited such transports with their libidinous music that guests at the banquets pulled off their rings and other jewels and presented them to the players." A skillful flute-player could not hold in her arms all the gifts that were often lavished upon her during a banquet or festival at which her music had turned men's heads. At certain great banquets, all the golden and silver vessels were given them, and each time the girl flute-player made more intoxicating sounds and the girl dancer more amorous gestures, there was a deluge of flowers, jewelry and money, which the flute players caught with prodigious dexterity. This kind of courtesan was more speedily enriched than the others, and all the *auletrides* amassed considerable wealth while in fashion, like certain modern actresses. The most beautiful houses in Athens bore the names of Myrtia, Mnesis and Pothine. "Meantime," remarks the historian Poly-

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bius, "Mnesis and Pothine were flute-players and Myrtia a public girl condemned to infamy — such as we call *dicteriades*." Myrtia had been the mistress of Ptolemy Philadelphus, King of Egypt; so, likewise, had been Mnesis and Pothine. Neither age, rank nor position served as a protection against the skill employed by these female dancers and musicians.

Atheneus tells how "the Arcadian ambassadors were sent to King Antigonus, who received them with much regard and served them a splendid banquet. These ambassadors were old men, austere and venerable in appearance; they sat at table, eating and drinking with somber and taciturn air. But suddenly the flutes from Phrygia gave the signal for a dance; the dancing girls, clothed only in transparent gauze, entered the banquet hall, gently balancing themselves on the ends of their toes, then their movements quickened, they uncovered their heads, afterwards their necks, then their whole body. They were entirely nude except a short skirt that covered their hips; their dance became more lascivious and amorous. The venerable ambassadors of Arcadia, unused to such spectacles, and without any regard for the presence of the King, who was laughing at his stroke of policy, threw their arms about the dancing girls, who gave themselves up in a spirit of hospitality."

The amours of the *auletrides* were not always venal. These women were frequently susceptible to a sentiment which was creditable alike to their culture and



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their spirit of independence. Under the excitations of a festival for which they had been engaged, they themselves experienced the sensations which the animation of their music and their dances had provoked among their auditors; whereupon, like the latter, they would undergo the fever of voluptuousness. Yet they refused to allow themselves to be treated like courtezans.

These joyous and beauteous jugglers with the flute — always young and gay-looking, full of laughter, careless of the future, enthusiastic in their art, full of animation and good humor — were very popular with the Athenian people, who never failed to salute their entrance on festival occasions with repeated acclamations. Several of these girls left celebrated names. Boa was the mother of the eunuch Philæterus, who was made King of Persia, of which he had been governor; Parthenia carried a complaint into court against a citizen who struck her, but was over-ruled because she was a foreigner and a recognized courtesan; Pyrallis was surnamed the bird, because she seemed to have wings while dancing; Sige had fascinations which the most stable virtue could not resist; Phormision who died in the arms of a friend; etc.

The most famous of all, however, was certainly the Athenian girl, Lamia. Playing the flute in Egypt, she made a conquest of Ptolemy, to whom she belonged, up to the time of the latter's naval defeat by King Demetrius Poliorcetes. Made prisoner by the conqueror, she immediately accepted the title of his mistress and ruled

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the heart of the King of Macedonia up to the day of her death, which ended during an orgy.

The author of "A History of Prostitution" describes, after Atheneus and Macho, the amorous secrets employed by this celebrated flute-player to captivate her royal lover: "She profited day and night by her marvelous art; she forced him to recognize the fact that she had no equal; she wrote him charming letters; she amused him by her bright conversation, and, above all, she flattered him. 'Most powerful King,' she wrote him, 'thou hast permitted thine hetaira to address thee letters, and hast not deemed it beneath thee to consecrate a few moments to my communications, because thou hast given up thy person to me. My dear Ruler, when outside my house I hear or see thee, surrounded by guards, armies and ambassadors, by Venus Aphrodite! then I tremble and am afraid. I turn my looks from thee, as I turn from the sun for fear of being dazzled. I recognize in thee Demetrius, the Conqueror. Ah! thy aspect is terrible in war — at least if I can believe my eyes — and I say to myself: O Lamia, is it truly this man who shares thy bed with thee?' "

Plutarch, in his "Lives of Illustrious Men," has spoken at length of the amours of Demetrius and of Lamia. He shows us the King of Macedonia in beauty so perfect, with aspect so noble and majestic that no painter nor sculptor could make even his likeness, his visage expressing, at once, sweetness and gravity, the terrible and

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the agreeable; to pride and the vivacity of youth were joined an heroic air, a truly royal dignity, almost impossible to imitate. Here we have the hero of Attica, the conqueror of Ephesus, the taker of cities, the husband of several 'queens, but, above all, the corrupted lover of a flute-player. His erotic folly was such that in the bed of his mistress he still imagined and heard with delight the cadences that had charmed him during the banquet. "*Ait Demetrium ab incubante Lamia concinne suaviterque surbagitatum fuisse*—that all the perfumes which Asia knows how to extract from plants are not as sweet as the odors from the impure body of Lamia *cum pudendum manu confriscavisset ac digitis contrectavisset.*"

Plutarch has reported several anecdotes that go to prove the absolute power which Lamia exercised over the son of Antigonos, although he had many other courtezans in his service, even some catamites. On this point the great biographer and Greek moralist relates the following: "One day, having learned that Demetrius was ill, his father went to see him. At the door of his son's apartment he found a beautiful young woman who was leaving. He entered and seated himself on his son's bed and felt his pulse. Demetrius said: 'My fever is leaving me, father.' The old man replied: 'Yes, my son; I met her at the door, going out.'"

Lamia knew the vices of the great general of antiquity, and put all her talents into play to satisfy them; these

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two personages were worthy of each other. The poet Philippides has pictured Demetrius occupying the Parthenon with his mistress.

*Those who have taken the Acropolis for an inn,  
To a virgin's place brought a courtesan for sin.*

This *auletride* had coaxed her lover to transform the Temple of Minerva into a sleeping chamber!

The Athenian girl, after this sacrilege, had treated her compatriots as a conquered people. Athens taken, Demetrius, at her inspiration, imposed on the city a war contribution of two hundred and fifty talents, or two hundred and sixty thousand dollars of our money. When, after much difficulty, this sum was raised and carried to the conqueror's feet, he sent the gold to Lamia — "*so she might buy unguents for her toilet.*"

The shame of this was very keenly felt by the sensitive Athenians. "The words offended them more than the tax itself," remarks Plutarch. After the death of this courtesan, they erected a statue to Venus Lamia, which goes to prove that the immorality of kings is often only the hypertrophy of the immorality of the people.

## XI. THE HETAIRES

THE HETAIRES were the great courtesans of Greece. At Athens they enjoyed about the same social position as do the demi-mondes of the present day.

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As the name indicates, the hetaire (*haetaera*, from a sort meaning friend or comrade) was truly the friend of many high notables in the army, in philosophy, in letters and in art. The relations of illustrious men with celebrated *hetaires* are matters of public note, and historians have faithfully recorded such facts. Neither Latin nor modern civilizations — if we except, in France, Ninon de Lenclos and Marion Delorme — had for *hetaires* the kind of courtezans who exclusively belonged to Greece. These favorites must not be classed with vulgar prostitutes. One class threw over the commerce of the senses the veil of illusion and embellished and deified the act. Their generous passions, the charm of their graces as well as their brilliant minds led to irresistible seductions. This is what the author of "The Festivals and Courtezans of Greece" thought. As to other courtezans, they sought to please the senses by stirring up a transitory storm of passion or by inducing intoxication.

Generally, the *hetaires* came from Corinth, the great school of prostitution; there they learned not only the art of loving but also that of pleasing — music, philosophy, rhetoric, etc. Like all other courtezans, they worshipped at the shrine of Venus and offered in her temples the profits of their first loves. But this cult of sacred prostitution did not last long, and very soon they would settle down to idle lives in Athens or in some other Grecian city or civilized place. There they sought fortune and the necessary luxuries to make them greater;

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afterwards, they achieved glory by surrounding themselves with a court of adorers, who had to belong to the aristocratic and wealthy classes. In such society they found the element of power that their ambition craved. It is thus they came to play a leading rôle in the history of Greek civilization. Their method of action, independent of all appeal to the pleasure of the senses, was based upon a refinement of luxury and the brightness of their minds, which offered an extraordinary antithesis to the simplicity, chastity and innocent ignorance of married women. To the latter belonged the austere duties of wife and mother; to the former the elegant and passionate pleasures of worldly life. Such had been the state of Grecian morality since Pericles, during his rule, had set the example by giving princely gifts to his favorites. His example had also influenced many great men of his period — Sophocles, Euripides, Aristophanes, Phidias, Callicratis, Zeuxis, etc., etc. *Hetaïres* posed as models for painters and sculptors; they were applauded by poets and dramatists, even by writers in academic assemblies. They were the ornaments or attractions at all festivals, all profane ceremonies and all great military or civil reunions.

Their court was held in the gardens of the Ceramicus; there they criticized this one, eulogized that one, but encouraged all to success. In the public promenades, they appeared, superb in beauty and feminine grace, seated in magnificent chariots, dressed in the richest goods



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from the Orient, brilliant and jewel-bedecked as the most absolute queens of a fanatic people.

"Their charming minds," says Dufour, "cultivated and agreeable, lured about them the lovers of the beautiful and even of the good. They were disseminators of taste, perfect in literature, the sciences and the arts, as well as warmers of the fires of love. There was strength and seduction in these women. Admired and loved, they made their admirers worthy of themselves. Doubtless, they were the disgraceful cause of many debaucheries, of many prodigalities, of many foolish frolics; they debased public morality, dishonored patriotic virtues, weakened character, depraved the soul; but at the same time, they inspired generous and liberal thinkers, were capable of honorable and patriotic acts of courage and were friends to men of genius and to all inventions in poesy and art."

Poets and philosophers, generals and even kings, were not always able to resist the seductions of this class of *betaires*, but frequently permitted such women to associate their name with their glory and renown, giving them an equal right to historical immortality. Many took such women as legitimate wives, and thus braved passion, moral criticism and the voice of public opinion. Philosophy teaches that love, from all times, has exercised a preponderating influence over man, and history affords evidence that this sentiment never possessed a more despotic empire than when it was inspired by one

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of the high priestesses of Venus. Men of genius, more than any other class, resisted most feebly the suggestions of courtezans. The reason of this is that men of genius and courtezans both belong to the morbid psychological class.

*I have labored not to mock, lament, or ex-  
crate, but to understand human actions; and to  
this end I have looked upon passions not as  
vices of human nature, but as properties just as  
pertinent to it as are heat, cold, storm, thunder  
and the like to the nature of the atmosphere.*

—SPINOZA.

### XII. CELEBRATED HETAIRES

ASPASIA WAS BORN AT MILETUS, a city celebrated for its pleasures, its fables and its courtezans; she went to Athens to present her ideas on philosophy and free thought. Nature had given her all her charms, her father all his talents. She was accompanied by a crowd of beautiful young Greek girls, the most brilliant of her school, all maidens of distinction and refined education, but all confirmed *hetaires*, as gallant and accomplished almost as their teacher. With a superior mind and incomparable beauty, Aspasia and her company of neophytes obtained great success. So Chaussard has rightly remarked "that the attractions, the lascivious and voluptuous surroundings and the artifices of this class of women grew more and more seducing, and that from

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then on Athens was the first school of pleasure for all beautiful things in general. Her house became the meeting-place of the most remarkable men of Greece. They held conferences there at which they discussed the highest questions of philosophy, politics and literature. Not only were Socrates, Pericles, Alcibiades, Phidias and Anaxagoras among those present, but all the highest aristocracy of the city and even mothers with their daughters forgot, for Aspasia's sake, the customs and laws of their country." For, as Plutarch, too has said, "they went there to hear her talk—many of them respectable, too — although she kept in her house young girls who earned a living with their bodies."

Never did a queen impress her subjects as much as Aspasia did the people of Athens. She directed public affairs, decided questions of peace and war, settled all disputed questions, artistic and literary, gave tone to men and set the fashions for the women. She was the personification and the triumph of hetarism, and if historically one speaks of the "Age of Pericles," one may, with equal justice, speak of the "Age of Aspasia." Her easy philosophy subjugated Pericles, the victorious hero of Mycale, the recognized chief of the Republic, who divorced his wife in order to wed the courtesan. It thus happened that a woman of the town came to take an active part in the politics of Greece, instigating the expeditions of Samos, Megara and Peloponnesus for reasons of personal interest. The bloody wars were her wars, inas-

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much as the Samians were struggling with the Milesians, her compatriots, because Alcibiades, one of her lovers, had taken away a woman of Megara, the beautiful Simœtha, and the Megarians had taken, for reprisal, two *betaires* of Aspasia's court. In order that peace might not occur without her consent, she followed the movements of the army with her flying legion of courtezans. The latter gave Aspasia's commands to the chiefs of the Athenian army, who covered these female favorites with gold and precious jewels.

The despotic character of Aspasia ended by drawing down upon her the violent hatred of the women, especially. They reproached her with the immorality of her philosophy, and she was cited to appear before the judges of the Areopagus, under the terrible accusation of impiety! She would inevitably have been condemned if Pericles himself had not come to her defence and by his tears and prayers softened the hearts of her judges, thus saving his beautiful mistress from punishment. After the death of Pericles, she still continued her career as courtesan and had enough influence to raise one of her lovers, the gay and opulent Lysicles, to the first dignities of the Republic.

Phryne was from Thespiæ, a town of Boëtia, consecrated to the Muses. While Aspasia sought the applause of the multitude and the brilliant success of public halls, Phryne went in the other direction, holding herself aloof from the world and living in retirement. A lover of

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the arts, she only frequented the studios of Apelles and Praxiteles, whose recognized mistress she was, for her marvelous beauty was only revealed through the chief works of these great Grecian artists. She was proud to act as a model for them, to pose in the nude before the great painter and serve the sculptor as a model for his beautiful figure of Venus. Her body was the more harmonious in purity of form than that of any woman of her epoch.

"At the Eleusinian mysteries," says Dufour, "she appeared as a goddess at the door of the temple, and would drop off all her garments in presence of the amazed and panting multitude, overwhelmed with admiration for her divine figure; then she would disappear in all her nudity behind a purple curtain. At the festivals of Neptune and Venus, she also dropped her clothing upon the steps of the temple, leaving only her long ebon tresses to cover the nudity of her beautiful form, which shone in the sun like marble. She advanced in this state towards the sea, amid the multitude of people, who parted in front of her, in respect and to give her room, while shouts of enthusiasm went up to heaven as Phryne entered the waves to render homage to Neptune and returned as Venus born the second time. They saw her for a moment on the sandy beach, shaking off the water of the briny sea, which glistened and ran in rivulets down her lovely form and twisted her beautiful hair. As has been said, it was the second birth of Venus. Fol-

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lowing this triumph of an instant, Phryne quietly stole away from the acclamations of the crowd and hid herself in her ordinary obscurity. But the effect of this apparition was all the more prodigious, and the renown of the courtesan filled all mouths and ears. Each year, the number of curious people who went to witness the Eleusinian mysteries and the festivals of Neptune and Venus greatly increased, but what all really desired to see was the beauty of Phryne."

The success of this *betaire* of Thespia became too great not to draw down upon her head society's thunderbolts. Then, like Aspasia, she was accused of impiety before the inflexible judges of the Areopagus by a disdained suitor. She was about to be given the death penalty on general principles, the public accuser claiming at the trial that Phryne had profaned the Eleusinian mysteries and corrupted her fellow-citizens. A young lawyer present extended his hand to her, to indicate that he would undertake her defense. His name was Hyperides; in other days he had known Phryne's favors. He pleaded with warmth the perfect innocence of his former mistress. The tribunal of jurymen remained impassible; it was about to pass the death penalty. It was then that Hyperides, by a sudden and unexpected movement, pulled Phryne up to the front of the bar of justice, dragging off her light garments and exposing her naked body before the confounded judges. There she stood in sculptured beauty, while Hyperides boldly claimed the



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acquittal of his client, in the name of æstheticism, in the name of perfection of form, to which Greece had always rendered homage. And Phryne was acquitted.

Is it necessary to add that Phryne was grateful, and gave her generous defender the most inestimable proofs of her passion? Yet she became more prudent and thereafter did not refuse her favors to the chief magistrates and judges of Athens, a sure precaution, in order that she might never again be accused of impiety towards the gods.

From that time on, the fortune of Phryne became incalculable. She erected several temples at Corinth; she offered to rebuild the Theban cities at her own expense, on the single condition that the Thebans would inscribe on their walls, "Alexander destroyed Thebes but Phryne rebuilt it." But her countrymen refused, with all dignity, the money she had gained in the commerce of prostitution. Yet, after her death, they raised a golden statue, designed by Praxiteles, to her memory; this statue was placed in the Temple of Diana at Ephesus.

Laïs was also celebrated for her mind as well as for her incomparably beautiful body. While still a child, she was captured in an expedition by Nicias and brought from Sicily to Athens, where she was sold as a slave to the painter Apelles, who initiated her into the mysteries of love. Freed some years later, she went to Corinth, learned the art of hetairism and settled down to her business, while rich strangers came from all parts of the

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world to obtain her favors, which were only sold at fabulous prices. This Demosthenes learned to his regret, for despite his great reputation as an orator, Laïs asked him 10,000 drachmas for one night. "I cannot afford to buy such dear repentance," responded the illustrious Athenian, who did not have the tenth part of that sum in his purse. In revenge, she offered herself to Xenocrates, one of the pupils of Plato; but it was in vain she sought to fascinate the austere philosopher with all the marvels of her beauty; it was in vain she endeavored to excite his passion by means of the most affectionate caresses and voluptuous embraces. Xenocrates resisted all her seductive arts. "I have wagered," Laïs finally explained, "to make a man sensible, not a statue." She was no more fortunate with Eubates, one of the victors at the Olympian games. This young athlete wished to remain faithful to his sweetheart, a young girl of Cyrene, and utterly refused Laïs' pressing solicitations. Laïs was very capricious; she sought contrasts. At one time, she had as lovers the elegant and spiritual Antippos and the gross and cynical Diogenes, to whom she publicly gave herself up. The two philosophers sought to convert her to their respective doctrines, but without success. Their arguments only served to fortify the great *hetaïre* in the eclecticism of her loves.

Plutarch gives the following account of her death:

"Having left Corinth to follow a young man with whom she was in love into Thessaly, the women of that

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country, jealous of her beauty, assassinated her. The Corinthians, recognizing her royal liberality in the gifts bestowed on their city, erected a monument to her memory, representing a lioness pulling a ram to the ground. It is also said, they erected a tomb on the spot where she had lost her life and inscribed thereon the following epitaph:

*Glorious and invincible Greece was enslaved  
by the divine beauty of Laïs  
Daughter of Love, formed in the school of Corinth, she  
rests peacefully now in the fields amid the  
flowers of Thessaly*

It would have been extraordinary if some gallant poet in the beautiful country of France had not dedicated a strophe or a quatrain to Laïs. It was Voltaire who took upon himself this duty, giving us a poetic account of the dedication of Laïs to Venus, when the time having come to abandon her profession, she laid her mirror at the feet of the goddess' statue. In this epigrammatic and piquant version, under the title of "Greek Mythology," the author makes the *hetaire* of Corinth speak as follows:

*I gave myself to Venus, ever lovely she,  
And yet it only wearies and embitters me.  
Now as I gaze upon me in this faithful glass  
I cannot see me as I am nor as I was.*

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### XIII. GREAT MEN AND HETAIRES

THE GREAT MAJORITY of hetaires whose reputation endures owe their standing to the men who were their protectors. Let us cite only a few of such instances:

Herpyllis won the love of Aristotle and had a son by the "Prince of Philosophers," who had made this child his heir.

The rhetorician Isocrates, the friend of Phillip of Macedon and the emulator of Demosthenes, was unable to resist the charms of Lagiscion.

Megalistrate shared the erotic philosophy of Alcman, a poet prior to Homer, who succumbed to disease following venereal excesses.

Leontion, an Athenian *hetaire*, disciple and mistress of Epicurus, was remarkable for her eloquence and style. She inspired a violent passion on the part of the poet Hermasianax, and took part in a polemic discussion with the philosopher Theophrastus.

Thaïs, an *hetaire* of Athens, who, when Alexander captured that city, succeeded in fascinating the conqueror by her beauty. She followed him into Asia. She took part in the celebrated orgy, following which the conqueror burned Persepolis. She afterward became mistress to Ptolemy, who was made King of Egypt. The latter made her his legitimate wife and had three children by her.

Bacchis was the faithful mistress of the orator Hyper-

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ides. She was remarkable for the generosity and goodness of her heart. She was called "the good Bacchis." Hyperides wrote: "She has ennobled the name of courtesan."

Theodote loved Alcibiades, most truly and tenderly, and rendered pious funeral rites to the memory of this brilliant Athenian general.

Glycera charmed Menander, the prince of comedy-writers, and he dedicated to her his favorite plays. It was Glycera who remarked: "I would rather be Menander's queen than be Queen of Tarsus." She lived in the latter city, where she was royally supported by a governor of the Asiatic provinces.

Agathoclea exercised absolute sway over Ptolemy Philometer, whose realm she overthrew.

Archeanassa was cherished like Ninon, even in her old age. Plato loved her, and forgot, for her sake, his accustomed severe austerity. He addressed to her the following verse:

*Charming Archeanassa has merited my grace.*

*She has wrinkles in her face, it is true, yet but view—  
The amours dance like dimples in the wrinkles of her  
face, etc.*

Aristodora, a courtesan of Corinth, was the lover of Demetrius. He placed this courtesan in a seat above the statue of Hermes. At the celebration of the Eleusinian mysteries he made her stand at the door of the sanctuary.

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Demetrius was cited before the tribunal of the Areopagus for his extravagance. "I live as a well-born man should," he said, in his own defense. "I have for mistress a very beautiful woman. I have injured no one. I drink the finest Cios, I lead a voluptuous life, but I pay for it out of my own income. I have never been bribed by presents nor been guilty of adultery, like some of you judges on this bench." And he named several of the magistrates. Antigonus dismissed the case.

Bedion grew rich from robbing the poet Antagoras. Simonides wrote a celebrated invective against this woman and a pair of female companions, commencing

*Flee, flee, Cythera, this ungrateful shore,  
Infected by the pirate and the whore;  
Bedion's lover and Thäis', too,  
Have taught you much; then flee the slimy crew.*

Cleonice wrote several works of philosophy which have not come down to us. She perished, stabbed by mistake, by the hands of Pausanius, into whose chamber she penetrated one night without being announced.

Mania was also called the Bee, on account of her graceful shape. She had all the beauty of a perfect woman, was very graceful, with a voice like a siren. She attached to her court of pleasure numerous citizens and many rich personages. The Greeks called her love "soft folly." Demetrius one day asked her to reveal those



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secret beauties which Venus Callipyge had envied. She parodied two verses from Sophocles. "Contemplate," said she, "august son of Agamemnon, those objects for which thy inclination has been so pronounced." She was unfaithful to Leontichus, her lover. She once received two young men the same night and gave herself to them, alternately, without his knowledge. "I was curious to know," said she, "the kind of injury that two athletes, victors in the Olympian games, could do me in a single night."

Milto was also called the oriental Aspasia. She was born in Phocis. Her modesty equalled her beauty. They tell the following anecdote of her: A satrap carried her off to Sardeis, to the palace of Cyrus, and some eunuchs led her to the apartments of the women. Milto wept at the horror of her destiny and indignantly rejected the ornaments and presents offered her. She called on the gods and her father for vengeance. They pulled her into the banquet-hall. Cyrus was drunk, and she resisted all attempts made against her modesty; but she afterwards relinquished for love what she had refused to tyranny. Cyrus wished to load her down with presents, but she answered him in words rarely to be heard from the lips of courtezans: "These magnificent gifts should be given to Parysatis, the mother of Cyrus. The money and other treasure belong to your people. My treasury is in your heart." She raised a golden statue to Venus, who had presided over her destiny. After the death and defeat of

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Cyrus, she was brought a prisoner to Artaxerxes, who, finding her beautiful, took her as his mistress. But she had no love for this prince, who gave her, as a rival for his royal favors, a horrible eunuch for whom Cyrus had a great passion.

Leæna, a philosophic hetaïre, was the mistress of Hermodius and conspired with him against the tyrant, Hippias. When her enemies put her to torture to make her name her accomplices, she bit off her own tongue with her teeth and spit it out at her tormentors, for fear she might betray some secret in her agony of torture. A brazen monument was raised to her memory, representing a lioness with open jaws and without a tongue. This monument was placed in the citadel of Athens.

Targelia refused to betray her country for the benefit of Xerxes; she was the mistress of all the chiefs in the Grecian army, and owing to her remarkable beauty as well as brilliant mind, she became Queen of Thessaly, as Plutarch records.

Nicarete was the mistress of the celebrated philosopher, Stilpon of Megara. She was the most remarkable woman mathematician of her age and had a soft spot for all brother mathematicians.

Theoris sacrificed herself to the senile love of the great Sophocles. Demosthenes, to avenge himself for her disdain of him, condemned her to death for the pretended crime of impiety, which he insisted she had committed while priestess of the temple of Venus and Nep-

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tune. It was for Theoris that Sophocles wrote the hymn to Venus, commencing:

*Oh, Goddess! Listen to my prayer of truth!  
Let Theoris not care for men of youth.  
Let her rest her charms on my head snow white,  
Preferring old age to youth at night.  
Old age, 'tis true, may passion cloy,  
And yet all transports of love enjoy.*

Theodote was much in love with Socrates, whom she designated as the sage counsellor in love and friend of women. Aristophanes, the rival of the philosopher, avenged himself on the latter by accusing him of corrupting the youth and introducing new divinities, an accusation which ended in the deadly potion of hemlock; this did not render the comic poet any the happier so far as the superb courtesan on whom he sought revenge was concerned.

Gnathena, remarkable for her brilliant mind and her vivacity of spirit, as well as for her lightning flashes of witty repartee, was, for a long time, mistress of the poet Dyphile. Following the example of the philosophers, who hung up their laws in their own particular academies, she placed in the vestibule of her institution the erotic laws and rules of the place, written in 320 verses.

Pythonice was celebrated for the royal luxury in

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which she indulged at the expense of Harpalus, chief officer of Alexander of Babylon.

Syone, Satyra, Lamia and Nanion one day pulled the chariot of Themistocles.

Many others, courtezans and lovers, accorded their favors to the masters of eloquence, poetry and art, with as good a grace as that with which they conferred them on the great favorites of fortune and royal birth.

## XIV. ANTI-PHYSICAL LOVE IN GREECE

THE DEPRAVATION OF ASIATIC MORALS, represented by relations against nature on the part of men and women, spread in Greece with the worship of idols, transforming everything, it has been said, into a sentimental and sensual aberration of the æsthetics of the human body. The worship of Venus and feminine prostitution partly kept in check this tendency of the Greeks towards the secret vices of oriental races, notably of the Lydians, the Syrians and the Phœnicians. The first lawgivers — Draco, Solon and others — directed all their attention to repressing the pernicious effects of unnatural or anti-physical love, especially with the object of protecting children against attacks to which they were exposed.

In the harangue against the lewd Timarchus, Æschines said to the judges:

"We are obliged to confide our children to their

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teachers, who could not exist unless they were moral, and in whom any defect in wisdom would remove all restraint. The legislator, nevertheless, always full of distrust, clearly designates the hour at which a free child must go to school, and at what time it is permitted to leave its studies. It forbids masters and chiefs of gymnasiums from opening before sunrise and closing after sunset, holding in suspicion the darkness and solitude of night. It ordains that the Choragus who employs children for the festivals of Bacchus should be over forty years old, to the end that he may only have relations with persons of adult age. Following the law, a well-reared boy, arriving at the age of manhood, may be useful to his country. But if youthful nature be spoiled by a vicious system of education, the children will only grow up to be corrupted citizens, like this man Timarchus.

"Legislation has given you another law for the safety of your children, i. e., the law of prostitution; it establishes the death penalty for any one who prostitutes a free child or free woman. What other law do we still have? The law concerning outrage, which includes in a single word all offenses of this nature. It states expressly that whosoever shall outrage a child (and children are outraged when they are bought for pleasure), man or woman, free or slave, or whosoever shall assault children with criminal intent shall be condemned to corporal punishment."

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Æschines then recalled the law against men who gave themselves up to prostitution, and continued as follows:

"Whosoever among the Athenians shall prostitute himself for the pleasure of others cannot be chosen for one of the civil archons or judges, nor can he be named as a priest; he cannot plead for the people nor obtain legal aid, in the city or without, by law or election; he can not be sent as a herald of armies nor as deputy; he cannot give his advice in the senate or in the assemblies of the people."

All the precautions taken by the legislators of that period show very clearly that the Greeks had a tendency to vice against nature. In fact, despite all the rigors of the law, Athens acquired almost as much celebrity for its pederasts and paedophiles as Corinth did for its *tribades*, or unnatural women. Aristophanes says, in his comedy, "The Clouds," written in scorn of Socrates: "In former times, it was forbidden to seat a boy in the arena unless he had a dress that descended over the thighs, to the end that nothing indecent be seen by strangers; and the lad never forgot, when he arose, to efface all traces from his sitting place, so that the imprint of his natural parts might not excite any desire among the amorous."

From the statements of Greek historians, we also know that in the neighborhood of gymnasiums and exercise grounds there were barber-shops, perfumers, money-changers, stores and bath-houses, which served as meet-



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ing-places for active and passive pederasts. And it might be added that acts of pederasty and sodomy were openly practiced by men in the retired and obscure portions of the city, principally at the Pynx, a place in Athens situated opposite the Acropolis.

This vice, which at Sparta, according to Eleon (or Phædon), Plato and Xenophon, was punished by dishonor, exile and death, among the Eleans and Bæotians was tolerated and even permitted; and it was so common in the town of Chalcis in Eubæa, at Chios and Siphnus, islands of the archipelago, that it served proverbially, in the words of those countries, as a radical in forming verbs synonymous with the Greek *paiderastein* (to commit sodomy). According to Rosenbaum, "the Greeks saw in pederasty merely a passion against nature, a form of libertinage — *akolasia*."

We might find reasons that appear to justify this particular taste and only see in their methods of procuring pleasure simply a means of easing their desire, a *figura veneris* resembling onanism. But for passive pederasty there could have been no similar reason, for we cannot regard a certain *pruritus*, *prurigo ani impulicus*, as the physiological cause of this passion.

These anti-physical relations not only existed among the lower and degraded classes, but were likewise common among men who belonged to the aristocracy. A *betaire*, by the name of Nico, noted for her ironical remarks, found herself with the catamite of Sophocles.

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The latter told the young woman that she was formed like Venus. "What of that," responded Nico, with disdain. "Is that for a gift to Sophocles?"

Further historical evidence of anti-physical love is to be found in the history of Socrates and Alcibiades. The former's passion for the latter was one which certain commentators have considered an expression of sentimental love — an exaggerated *pedophilia*. One may look at this as one will, but Plato has reported a fragment of a dialogue between the beautiful courtesan Aspasia and Socrates relative to the subject, which does not indicate a chaste innocence on the part of the great philosopher. The following is the translation:

"Socrates, I have read thy heart; it burns for the son of Dinomachus and Clinias. Listen, if thou desirest to have the handsome Alcibiades pay thee in return, be docile, then, and follow thou my tender advice."

"Oh, ravishing discourse!" cried Socrates. "Oh, transports of happiness! A cold sweat runs through my body. My eyes are filled with tears."

"Cease thy sighing," she interrupted, "penetrate thyself with sacred enthusiasm; raise thy spirits to divine heights of poesy, for that enchanting art will open the doors of thy soul."

"Sweet poesy is the charm of intelligence; the ear is the soul to the heart, the heart is the rest."

"Why weepest, then, my dear Socrates? Will thy heart always trouble thee for that love which glances

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like a ray of light from the miserable eyes of the young man? I have promised to put an arrow in it for thee."

By what name shall we call this love of a man for a mere youth? Moralists have claimed that the anti-physical vices of Greece arose from relationships tolerated as honest but which fatally led to dishonest acts. The dialogue of Lucanus, or Lucan, or, as some still say, Lucian, known as the "Dialogue of Love," gives yet another explanation of the love for young boys. We find two personages discoursing near the Temple of Cnidus, one on the love of women and one on the love of boys. The two speakers are Charicles and Callicratidas. Let us listen to the arguments with which they support their respective opinions:

"*Charicles*: Thy victim suffers and weeps at thy odious caresses; if we permit such orgies among men, it is best to leave the Lesbians their sterile voluptuousness.

"*Callicratidas*: Lions do not espouse lions, sayest thou? It is because lions do not philosophize. In the morning, a woman, on arising from her bed, resembles a monkey; old attendants and servants, ranged in single file, bring their mistress the instruments and drugs of her toilet — a silver basin, a ewer, a mirror, curling irons, rouge, pots of ointment and powders for cleaning the teeth, blacking the eyebrows, tinting and perfuming the hair. One would deem it the veritable den of an apothecary. She covers her forehead with twisted ringlets of hair, while the rest of her locks hang down her

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back, floating over her shoulders. Her garters are so tight that they pinch the flesh; she is lightly clothed in transparent tunics, which permit one to view what she should hide. She puts precious pearls in her ears, bracelets shaped like serpents upon her wrists and arms, a crown of diamonds and Indian jewels upon her head, while long chains dangle at her neck and golden ornaments adorn her drapery; she paints her immodest cheeks, the better to hide their paleness. Thus adorned, she goes to adore unknown goddesses — goddesses fatal to her lover. These adorations are followed by initiations—ill-famed at that—into suspected mysteries. She returns and passes from a long bath to a sumptuous table, where she gorges food and eats every dish placed before her. A voluptuous bed awaits her; there she sleeps soundly, and when she awakens from this soft couch, she runs out again to the adjoining bath.

“Let us now look at a young man. He rises before Aurora smiles from the East; he plunges into a clear cold-water bath, studies maxims of ancient wisdom, exercises upon Thessalonian war horses and throws the javelin. Who could not love such a young man? Love was the mediator of friendship between Orestes and Pylades; they voyaged together on the same vessel of life. It is beautiful to excite one to heroic deeds by a triple community of pleasures, of perils and of glory. The souls of those who love with this celestial passion inhabit divine regions, and two lovers of this

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kind receive, after death, the immortal prize of virtue."

"Callicratidas," remarks Chateaubriand, "expressed in this plea the opinion of Plato and Socrates, who have been declared the wisest of men." It was observed, however, that Licinius, judge in the trial between Charicles and Callicratidas, left "women for vulgar men and small boys for philosophers." As to Theomnestes, another judge in this case, "he laughed at the pretended purity of philosophic love and finished by painting a seduction in which nudity is at least supposable under the veil of the Grecian language." It is Chateaubriand who interprets this passage, and who was led to conclude that the greatest personages of Greece, the most renowned men in history, suffered under the yoke of such degrading passion. Alexander the Great made his soldiers blush with shame by his familiarity with the eunuch Bagoas. Sophocles left Athens with a young boy, who stole his mantle; Euripides taunted Sophocles, and declared he had obtained nothing from the creature.

Another fact: In the dialogue of Lucian entitled "The Courthouse," we hear Chelidonius proposing to Drusus to write on the walls of the Ceramicus "*Aristænetus corrupt Clinias*." This Aristænetus was a philosopher who had taken Clinias from Drusus. This was edifying. Such were Grecian morals. Poets sang of anti-physical love among the gods, of the love of Minos for Theseus, of Laius for Chrysippus. Hieronymus, the peripatetician, praised pederasty, and delivered a eulogy on the The-

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ban legion. Hagnon, the Academician, considered it lawful, among the Spartans, for the two sexes to prostitute themselves before marriage.

Let us cite a very curious passage from Dion Chrysostom, how frightfully wide-spread pederasty was among the inhabitants of Tarsus, giving us a clear idea of what this vice really was in the Orient:

"It may not be without interest to make known a remarkable fact; it is that many individuals are attacked by a disease, which, I understand, was in former times much more common than at the present day. You ask me what this malady is. Although I cannot express myself more clearly, it will not be difficult for you to guess it.

"Do not think I am speaking of secret or hidden things; the facts speak clearly enough for themselves. Many sleep while walking or speaking, although they appear to be wide awake; the most evident proof of their sleep is that they snore. I cannot express myself with more decency. Meantime, all those who sleep do not suffer from the disease. This vice dishonors and stigmatizes the town. There are those especially, who sleep during the day, who are the greatest disgrace to their country, and who should be banished to other lands; they should be chased out. Although threatened with all sorts of punishment and held in public contempt, they may be found in all the different quarters of the town. For the rest, their vices are fixed victims



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in little boys and adults; the latter consider it an insignificant matter, and, though they guard the fact, they no less desire such relations. If one should find a city where only sighing was heard and one could not walk about even for a few moments without being tormented by complaints—in truth, who would care to dwell in such a shameful place? Ordinary sighing or moaning is, as every one knows, the expression of misfortune; but among those of whom I speak, it is the result of their most frightful infamy. It is certainly more preferable to have relations with unfortunate female prostitutes than with these sodomites and pederasts.

“It is impossible always to listen to the sweet music of the street, and if, as has been remarked, a sojourn on the rock that resounds with the songs of sirens is insupportable, what virtuous man can listen with composure to such hoarse groanings? Those who pass a house, hearing these complaints, think it assuredly a mansion of ill-repute. But what can one think of a town where these sighing moans shake the ear in all places, at all hours, at every moment?

“Pederasty is practiced here in the streets, houses and upon the public places, at the theater, in the gymnasium. I must add, I have not yet heard a flute-player making music on that instrument at dawn, but the frightful music of the pederasts commences at dawn of day.

“In truth, I have been accused of saying absurd things in speaking of this matter, but my words are few.

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"If any one came to a town where this vice could be pointed out with the finger, what would one say of such a place? What would it be like, if every one walked with his robes held up as though treading in the mire? Are you ignorant from whence your shame arises, which gives your enemies the right to hold you in contempt? That is why they call you Cercidas. Little do you care what others say of you.

"Is it not frightful and (I think) more dangerous than the plague to see disease strike down certain men among the people, in such a manner that they have voices like women, although no decent young or old man could offer him any masculine attention? A good man hears a woman's voice with pleasure, because her voice is natural to her; it is not so with androgynes and sodomites, or even with individuals who have cut off their genital parts. Although this feminine pitch of voice is not met with among all and every where, it is, nevertheless, inherent; it is a characteristic stigma. If one wished to judge some one at a distance by the pitch of the voice, he would be able to tell what species of man he is and what he had done, for such creatures are only fit to herd sheep. Far from considering you descendants of the Argives, as you claim, one would take you for Greeks who surpassed the Phœnicians in the luxury of their shame. As for me, I deem that a virtuous man can do no better in the place than seal his ears with wax, as though he feared temptations from sirens.

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Among the latter, he runs the danger of death, but among debauched men, he is dishonored in the most shameful manner. In former days, one only heard among you the sounds of Ionic or Doric music, or perhaps Phrygian or Lydian harmonies; but today, you only find charms in the music of the Arcadians and the Phœnicians. You prefer that peculiar rhythm to all others, as if it were possible to make good music with your noses; such a rhythm must, necessarily, be followed by something else.

"You cannot ignore the fact that an endemic malady is caught from your nose, in the same manner as when the wrath of Heaven has struck some particular part, such as the hands, feet or face. They say that Aphrodite, in order to punish the women of Lesbos, sent them a disease of the arm-pits. Well, it is thus divine wrath has destroyed the noses of most of you, and thence the disease is produced. From what other cause could it arise? It is the sign of your shameful immodesty pushed to the point of delirium, with a contempt for all morality. Your language, your walk, your looks — all indicate the thing."

This affection of the nose, recalling the syphilitic ulceration of the mucous membrane and caries of the bones of the nose, the ethmoid and the vomer, which results therefrom is mentioned by Ammianus Marcellus in his description of the "Morals of the Romans:" "*Aut*

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*pugnacitur aleis certant, turpi sono fragosis naribus introrsum reducto spiritu concrepantes."*

It is not only by their voices that the victims of pederasty were to be recognized. Aristotle diagnosed the habit by the following signs: "The sodomite has haggard eyes; the movements of his hands are relaxed; he walks crossing one leg in front of the other; his eyes are fixed. Such was the sophist Dionysius."

Polemon, on his part, recognized such androgynes by "their languishing and lascivious looks and turning of the eyes; there is great mobility and nervous contraction in the face and cheeks; contracted pupils; the neck is bent; the hips are in constant motion; the knees and hands appear crooked; the look is fixed, the eyes staring forward. These wretches speak with shrill, flute-like and trembling voices."

Philo, a Platonian philosopher, after speaking of the laws of Moses on fornication, gives a very exact description of the symptomatology of pederasty, which has a place in the history of prostitution. He remarks:

"Another evil greater than the one I have described has crept into society, namely, pederasty. In former times, it was almost a shame even to pronounce this word; today it is almost a glory, not only for those who practice it, but for those who are said to be affected with *nosos theleia*; this disease, meantime, makes all the characteristics of virility disappear and effeminates its adepts to the last degree. To attain their vile object, these

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wretches curl and arrange their hair; they powder and paint the face with rouge; they perfume themselves with odorous oils (for they need perfume badly); they dress luxuriously and strive to exchange their manhood for womanhood. It is necessary to deal severely with them, if they are to obey natural laws. They should not be permitted to live a day — not even an hour — for they are not only a disgrace to themselves, but also to their families, their country and to all humanity.

“The pederast must undergo the penalty, because he seeks an unnatural pleasure and because he does not do his duty by increasing the population; for he destroys in himself the power of procreation and propagates a most degrading vice. His impotence and effeminacy turn other young men into women, and he ruins them in the flower of their youth, in place of encouraging them to acquire strength and energy. Finally, in the manner of a bad cultivator, he lets the under and more fertile soil go to waste and renders all sterile; he labors day and night on ground from which he can never gain any product. It is for this reason, I think, that in a great number of countries they have set up prizes for lubricity, pederasty and *pathicus*.”

In another passage, Philo, speaking of the habits of sodomists, remarks: “If they had children, the latter would become *pathici* and would contract *nosos theleia*, a vice against which it is useless to protest, and they

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would corrupt, as much as they were able, the whole human race."

The history of pederasty in antiquity led Starck to consider this vice a "*vitium corporis*," or "*effeminatio interno morbo corporis statu procreata*." Modern pathologists range it today with conscious erotic insanity, and see in it only a perversion of the genesic sense; they even admit a distinction between congenital pederasty and acquired pederasty.\* The first, contemporaneous from birth, results from a disturbance in the brain. The second is the common result of vicious habits, such as debauchery or alcoholism, as well as of diseases, such as general paralysis among old men or affections of the genito-urinary apparatus, cystitis in particular.†

\* On this see, in particular, Havelock Ellis' volume on "Sexual Inversion" in the "Psychology of Sex."

† Professor Ball thus expresses himself in one of his clinical lectures:

"In antiquity pederasty was admitted as a very natural and even honorable thing. It is certain that it was found in company with the most healthy reasons and the most brilliant intelligences. Thus, we see Ganymede fulfill certain functions for Jupiter that are not today in vogue on altars.

"We are in the habit of looking at antiquity as across a prism. In our admiration for the great men of Plutarch, we forget at times that the most virtuous hero of Greece, Epaminondas, was a lover of his soldiers, and when he fell on the field of battle at Mantinea, two of his faithful friends ran their swords through their bodies in amorous despair at his loss. Alexander the Great only loved boys; so well known was this that great care had to be taken to perpetuate the glory of his name.

"But this was not only the effects of vice but the effects of disease. A celebrated and almost historical example is that of Count C., re-



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Prostitution not only gives rise to pederasty; it initiates men into all kinds of shameful practices and teaches them vices which the Greeks designated by the word *lesbiazein* — that is to say, to imitate the Lesbians.

In this connection it is necessary to read Lucian, addressing the ignoble Timarchus, who had soiled his mouth in the most impure acts:

"Why dost thou become furious, for the people all say thou are a *fellator* and dost indulge in *cunnilingus*, words thou dost appear to comprehend as little as *apophras*; perhaps thou takest them for honorable titles. I know perfectly what thou hast done in Palestine, in Egypt, in Phœnicia, in Syria, afterwards at Hellas and in

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ported by Casper. This man, belonging to one of the greatest families in Prussia, having preserved until the age of thirty-two years a perfect chastity, justified the words of Frederick the Great — 'Love is a perfidious god; when one resists him he returns.' This Count founded a society of aristocratic pederasts, to whom he wrote passionate letters, leading to scenes of jealousy and acts of infidelity; he was arrested, tried and declared insane, perhaps on account of the high position of his family.

"Members of the present generation will recall a similar society which flourished in Paris during the last years of the Second Empire, including on its membership roll some of the greatest names in France. This society was secret for a long time, but could not withstand the investigation launched by the police.

"It is only a few short months since that the English aristocracy were upset by an exposure that put to shame some of the old family titles of a most virtuous race, and the Oscar Wilde episode is the latest incident to prove that the vice of pederasty is far from being stamped out. French, German, English and American cities abound in shameful places, under cover of various fanciful names and occupations, as the *British Medical Journal* recently demonstrated."

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Italy, and now that which thou hast done at Ephesus overshadows all thy other work.

"But thou shalt never succeed in persuading thy fellow citizens that thou art not the scorn of all and the disgust of the entire city. Thou art strong in thy mind, no doubt, on account of the opinions they had of thee in Syria, where thou wast not accused of any fault or vice. But, by Hercules! the whole of Antioch knew the history of the young man thou didst corrupt coming from Tarsus; meantime, perhaps it ill becomes me to publish such things. All persons who have found thee in public places know thee very well, since they have seen thee kneeling on thy knees and doing that which thou knowest how to do so well — if thou has not forgotten it.

"But when thou wast surprised lying on the knees of the cooper CEnopion, what didst thou think then? Wert thou not taken in the act? By Jupiter! how darest thou still to embrace us after committing such a vile act! Better the embrace of a viper! For a physician might remove the danger of a viper's bite, but after receiving thy kiss, vile carrier of venom, who would dare approach a temple or an altar? What god would listen to our supplications? How many sacrifices and tripods should we not need?"

Even as the word *lesbiazein* was used to designate the vice of fellatio, so the word *phoinixisein* was employed to designate the degrading habit of *cunnilingus*, prac-

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ticed in Phœnicia. "They pushed contempt for modesty so far," says Rosenbaum, "that they had no shame in serving women and girls during their menses; and this is a fact of great importance as concerns the genesis of syphilis."

This vice, often designated under the name of *skulaz*, for the reason it was practiced by dogs, was very common in Greece, as is proved by the epigrams of Aristophanes, who did not hesitate to mention it in his comedies, by certain passages of the Greek anthology and, finally, by the observations of Galen.

## XV. TRIBADISM AND SAPPHISM

IT HAS BEEN ADMITTED that when the morals of men are depraved, those of women are always more so. This proposition demands a discussion. Lesbian love, it is true, existed in Greece to the highest degree, yet it was unknown to the women and maidens, the wives and daughters of the citizens of Athens, for the reason that the law-makers wisely had kept within sacred bounds. Ignorant so far as the excitation of the senses was concerned, the matrons had been excluded from worldly life and kept, by intention, within the restricted limits imposed by a poor education. Great courtezans, musicians, dancers, educated *betaires*, philosophers, poets, rhetoricians, on the contrary, were given over to an Asiatic mode of life. Desiring to elevate themselves by

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means of a high mental culture, yet disdainful of the precepts of vulgar morality, they ended by discovering the fruits of the tree of science, and just as among men, anti-physical love among women appeared under the form of nymphomania, exclusively practiced by some courtezans, whose senses were blunted by excesses. Known under the name of "Lesbian love," it was later formulated by the poetic imagination of Sappho; she included, in her collection of poems, studies of the aberrations of instinct and sentiment.

Historians of antiquity have left us an account of these morbid affections, of interest at once to pathologists and psychologists. The Greeks had given to the vice of women the name of reciprocal love, *auteros*, and to those given to its practices of *tribades*, (singular *tribas*: shameless woman). Lucan, or Lucian, has described, in the most intimate detail, a night of orgies among tribades. It appears in the form of a dialogue between the courtezans, Clenarion and Leæna. The latter, questioned by her friend, avows under what circumstances she had had sexual relations with Magilla; how, while still innocent, she had been seduced by this tribade from Corinth. She ends with an account of a scene of hysterical fervor. "Magilla supplicated me for a long time and made me a present of a precious necklace and a diaphanous gown. She then embraced me like a man, as I gave myself to her transports; she believed herself to be a man, too, and acted as though succumbing under

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the weight of masculine voluptuousness." Then her friend Clenarion asks: "And what were thy sensations?" Whereupon Leæna replies: "True turpitude! By Urania! I will not reveal them!"

Dufour, who has discussed at length the tribadery of courtezans and flute-players, indulges in some interesting reflections:

"These women gave little heed to the love of men, who were only a means of paying their expenses. Practiced from youth up in the art of voluptuaries, they soon brought upon themselves disorders in which their imaginations made them lose their senses. Their entire life was a perpetual struggle with lasciviousness, an assiduous struggle to attain a beautiful physique; from seeing their own nudity constantly, and comparing it to that of their companions, they acquired strange tastes and created odd and ardent pleasures of the lewd sort, without the aid of male lovers, who often left them cold and insensible. The mysterious passions awakened among the *auletrides* were violent, terrible, jealous, implacable.

"Depraved morals were so widespread among flute-players that several of these often collected together at feasts to which no man was admitted; there they gave themselves up to debauchery under the invocation of Venus Peribasia. It was at these feasts that, in the midst of cups of wine crowned with roses, before a tribunal of half-naked women, combats of beauty were held, as

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on the border of the Alpheus in the days of Cypelus, seven centuries before the Christian era."

In order to form an accurate idea of these nocturnal festivals, were the *hetaires*, the flute-players and the dancers disputed not only for the palm of beauty, but for that of voluptuousness, as well, it is necessary to read the "Letters of Alciphron." There is, in this collection, a letter that Megara, the most libertine courtesan of her time, wrote to the beautiful Bacchis, the most chaste of *hetaires*, whose morals and conduct, for a woman of her class, were, according to her companions, too respectable for the state in which she lived. Megara tells Bacchis of a magnificent banquet in which *hetaires* and *auletrides* took part. "What a delicious feast!" says the latter. "What charming songs! what flow of wit! We emptied our wine cups until Aurora peeped out from the East. There were perfumes, crowns of flowers, the most exquisite wines and tender meats. A shaded laurel thicket was our banquet-hall; there was nothing wanting." The rest may easily be imagined; there were, later, scenes of prostitution and disorder among these women, who, growing more and more excited from libations of wine, would end the evening in an obscene orgy.

By the side of this nymphomania, a sensual phase of prostitution, it is necessary to make a place for erotomania. Esquirol has justly differentiated the two affections. In nymphomania, the disease arises from the reproductive organs, the irritation of which reacts upon



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the brain. In erotomania, love is in the head. The nymphomaniac is the victim of a physical disorder, the erotomaniac is the plaything of imagination, there being, in the latter case, an attack of partial delirium. Says our celebrated alienist (Esquirol): "In erotomania the eyes are sparkling, animated, the expression passionate, the conversation tender, the actions expansive. But in their sleep, the patients have dreams in which *succubi* and *incubi* figure."

We must not forget, as Loring says, that among erotic subjects there is always an erethism of the organs of generation. The explanation given by Esquirol of neuroses connected with the venereal functions of women is necessary in order to understand the Lesbian love which Sappho revealed to the Grecian world, and which has been the subject of different interpretations.

In the history of anti-physical love Sappho was the feminine Socrates of Greece. The starting point of her philosophy was the sentimental love of woman for woman, and the result was, erethism of the organs induced among Lesbians, at a given moment, a shameless abandonment of their bodies. It was a special kind of prostitution. Meanwhile, Sappho was not a courtesan in the common acceptation of the word; she belonged to a rich and distinguished family of Mitylene, in Lesbia. From earliest youth, she devoured erotic poems and romances relating to love. Her days and nights were devoted to reading that provoked within her sighs and

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palpitations and transformed her nights into inflamed dreams. Married to Cercola, of Andros, she was early left a widow, about 590 B. C. Philosopher and poet, she arrived, by a progressive disorder of her imagination and senses, at a point where she concluded that the reciprocal love of women was superior to physiological love.

"She was beautiful," remarks Plato. And Madam Dacier, who wrote a sketch of her life, paints her portrait thus: "The character of Sappho's head, as represented on antique coins and medals, shows an evidently erotic temperament. Sappho was a small brunette, her black eyes snapping like sparks of fire."

In the discourse which Sappho addressed to her pupils and lovers on Lesbian love there was, unhappily, too much persuasive eloquence, and she made numerous proselytes, among whom were Amycetene, Athys, Cydno, Anagora, Pyrrhina, Andromeda and "a hundred others," adds she, "whom I have loved not without sin."

The ancients were unanimous in admiring the spirit and fire that burns with so much passion and brilliancy in Sappho's verses. They called her the tenth muse, which led Lebrun to say:

*Sappho reclines among the Muses,  
A lover whose favor no one refuses.*

The most beautiful of her poems that we have read is, certainly, the ode "To the Loved One." The delirium

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that pervades this poem, in which the burning fever of love, ecstasy, trouble, languor and abandonment attains the last crisis of passion is portrayed with genius and voluptuousness; these poems impress their images upon every heart that they seduce by their naive verity, and they astonish one by the utter want of feigning, showing the writer must have experienced what she has painted. This is why Sappho must ever rank among the first of the poets who have written of love. Such is the opinion of the author of "The Festival of the Courtezans of Greece." The symptoms of the fevers of love, he adds, have received from medicine a name of Sapphic character, and it must be said that the genius of Sappho was one befitting to her morals. Virtuous, she would never have been the most passionate poetess of antiquity.

We find in the poems of Sappho highly voluptuous verses dedicated to two Greek girls, her pupils and her lovers. It is on these, and not on the testimony of certain writers, that the poetess' reputation for libertinage rests. This deviation, this perversion of tastes, that makes Dame Nature blush with shame, is an example of but not an excuse for the universal depravation which threw the feminine sex into a condition of immorality, vice and sterility. "Meantime, the record of the transports of Sappho are less hideous than those of the sexual disorders of Socrates," says Chousard.

Lesbian, full of passion, a courtesan at all hours, Sap-

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pho of Mytilene will ever remain, despite all this, one of the greatest poets of antiquity. Endowed with an ardent inspiration, a lucid imagination, exquisite taste, we can only ask why so much genius should be allied with the vilest corruption. We can only account for this on the ground that the morality of antiquity was easy-going; the power of hetairism, in itself, aided women in acquiring great mental culture; and we may also add the atmosphere of the Orient. Sappho lived in her imagination, by her sensations, elevating the idea far above the real, mingling the ethereal and the material in utter disregard of all terrestrial laws.

"The fact that this woman's song is mixed with fire," says Plutarch, "the fire that purifies all, like the fire of love, permits one to render justice to the poet who wrote an ode 'to the Loved One' and afterwards sacrificed her life for the one she loved best of all."

This beautiful poem has been preserved for us by Longinus, who has analyzed it in his "Treatise on the Sublime."

"When Sappho," says he, "wishes to express the fury of love she shows from all sides the accidents that follow and accompany this human passion; but where her skill especially appears is the choosing of all these accidents, those that especially mark the violence of love, and in binding them together in an entrancing manner. By how many contrary emotions is she agitated! She burns,

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she freezes or is entirely beside herself; or she is going to die. In a word, we must say she is not filled with a single passion, but that her soul is the abiding place of all the passions. This is what really happens to those who truly love.”

Catullus has given us an imitation of this ode, but it is not rendered in its integrity. After Catullus, Boileau has endeavored to translate it into French, but has only succeeded in producing a few pale and cold Alexandrines. The translation by Delille gives a more just idea of these Sapphic verses. One may only judge and take his choice:

*Happy those who hear thee sigh,  
Who draw the glance of thy beauteous eye.  
Thy tender smile, thy musical voice,  
Would make the Gods in Heaven rejoice, etc.*

“The Almanach des Muses,” in 1775, published an imitation by De Langeac that is not without merit. The same journal published two other imitations, by Louis Gonise and C. de Guerle. There are others besides, but special mention should be made of the English author of the “Hymn to Venus,” Addison, who has carried over into verse this graduation of images and sentiments so much admired by Longinus and so well preserved by Catullus. The title given this poem by Sappho

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does not permit us to doubt that it was inspired by one of her lovers. The simple and modest words we have used will only permit one approximately to understand the burning passion of Sappho's verses:

"It is as though one were with the gods to see thee face to face, to hear thy sweet voice. Thy smile lights up the fires of my love; my heart is the prey of wild delirium. When I perceive thee, words no longer drop from my lips; my tongue is motionless, a subtle flame warms my limbs; my eyes grow dim and a ringing is in my ears; a cold sweat exudes from my body; I tremble and turn pale, paler than the timid leaf of fall, and, all breathless, I feel myself die."

It is difficult to reconcile such sentiments with the vulgar practices of tribadism. On the other hand, certain authors have affirmed that the pupils of Sappho "learned at an early age how to employ extra-natural charms," and that the author of this poem—which is more elegiac than erotic—kept "a school of prostitution."

One may object to this severe criticism of the love poems which Sappho composed in honor of the nuptial fêtes and of her love for her daughter, Cleis, of whom she says, in one of her odes: "I have a child whose beauty equals that of the chrysanthemum. Ah, Cleis, my well-beloved Cleis! I would not give thee up for the whole of Lydia." If Sappho really knew the sensations of anti-physical love, it was not this love that she suffered the most from, or to which it is necessary to attribute her



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death. For one evening, standing up on a boat floating in the sea, she beheld a young man of superb beauty; this was Phaon. She loved him, idolized him, and succeeded in winning his love in return. But alas! love is ever inconstant, and Phaon soon left her, never more to return. It was for him she composed several of her poems, notably that hymn to Venus, which M. P. de Sivry has translated so faithfully from the Greek:

*All powerful Venus, who in Cyprus adored,  
Wert pleased to deceive all mortals,  
Quit Japhos and thy altars, jewel stored,  
Come down and calm my soul within its portals.  
O Goddess! My loved Venus! Many a time  
My voice's sound has called thee from thy throne.  
From the empyrean heights, from soft ethereal clime,  
Descending in thy chariot, Sweet! Mine Own!*

Sappho's commentators have told us that she appeared to have received the celestial gift of inspiration from the gods. Kindled by the fires of poesy, she improvised verses without seeming effort, and her measures flowed in a clear and limpid stream of verbal music. The Muses wished to make amends for the severity of Venus. Sappho would not permit this. When she saw her charms fading and saw that her lyre no longer could touch the heart of her unfaithful Lesbian lover, she lost her head and, wild and embittered, threw herself into the sea from the heights of Mount Leucade, the victim of a love

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she could not conquer, and a most natural love at that.\*

Poets have not failed to assert that the death of Sappho was due to the vengeance of Venus, who could not pardon her for "having loved her pupils to excess," according to the expression of the Abbot Barthelemy. We look upon her voluntary death as the result of a deranged imagination and of the despair of a great human soul.

This hysterical Lesbian had concentrated all her intellectual and physical forces in the furnace-fires of an audacious voluptuousness. She discovered the secrets of Sapphic love, which the law reproves as justly as it does Socratic love, for both are in opposition to the laws of nature; it was in this morbid state that she met her sad disillusionment; and her subsequent despair led her to suicide, a termination that enters the domain of morbid psychology.

All modern philosophical schools have condemned anti-physical love, for modern doctrines are relatively chaste in comparison with those of antiquity. But to judge the latter impartially, it is necessary to note that

\* It is in this moment of despair that Ovid makes her say:

*"At quanto melius jungi mea pectora tecum,  
Quam poterant saxis precipitanda dari!  
Hæ sunt illa, Phaon, quæ tu laudare solebas,  
Visoque sunt toties ingeniosa tibi."*

"How much more preferable," she murmured, "that my heart were united to thine, in place of being precipitated from these rocky heights. It is this heart, O Phaon, that thou once praised, that so many times it appeared to thee was made for love." (*Heroides*, 15.)

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ancient morality was far from austere. In Lucian's "Dialogues of Courtesans" do we not see mothers attempting to corrupt their daughters, striving to take away from their offspring all sense of remorse and shame, instructing them in libertinage, the secrets of prostitution, theft and lying and advising them to give up their young bodies to the most boorish clown, the oldest rake, the most infamous wretch, providing they are paid and can easily rob the males. Is that not moral perversion, both acquired and hereditary, in the highest degree?

In the "Auction Scenes," by the same author, we find a curious specimen of the doctrines of the so-called masters of wisdom; it is a precious document for a philosophic history of antiquity. Jupiter presides and makes himself the auctioneer at the sale of philosophic lives. Mercury acts as usher, calling in the bidders and offering them credit for a year. Pythagoras is sold for ten minæ, because it is discovered he has a golden thigh. The other sales give a just idea of ancient morality. Listen! Mercury ushers in Diogenes, and the latter is asked his profession:

*Diogenes:* Physician to the soul, herald of liberty and truth. This is doctrine: "To find fault with all, to have a voice rough as a dog's bark, a barbarous appearance, a ferocious and savage glare, to live in the midst of the human crowd as if there were no one; to be alone among all, to prefer Venus prostituted and to commit in public that which others blush to do in secret. If one wearies,

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to take a little hemlock and quit the world. There is happiness. Don't you like it?"

After Diogenes, for whom only two groats are paid, Mercury brings in Aristippus; he is so drunk that he cannot answer, but Mercury explains his doctrines: "To care for nothing, to serve all and to seek voluptuousness, no matter where."

Socrates succeeds Heraclitus and Democritus and is asked the question: "Who art thou?" He answers cynically: "The lover of small boys and master of the art of loving."

The Greek expression is still more clear than the translation. As to his doctrine he says: "I have invented a Republic. I govern myself after its laws. Women should not belong to a single husband; every man should benefit from the female sex."

He is asked several more questions.

"Have the laws concerning adultery been abrogated, then?"

"They are foolish!" says he.

"And why art thou in love with young boys?"

And Socrates says: "They are the price of virtue, and their love is the recompense of courage."

Socrates is then sold off for the cheap price of two talents.\*

What can one say for the philosophy of a people who

\* We know the opinion of Lelut on the psychological state of Socrates. The eccentric mania of the philosopher was connected with hallucinations of hearing.

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had for vestals of their temple at Corinth twelve hundred prostitutes, who were consulted and employed in the business of the Republic? How can we tax such a people with immorality, when gods on Mt. Olympus taught all the turpitudes — when Juno pleaded with Jupiter no longer to embrace her, since he had taken up with Ganymede; when Mercury mocked Apollo concerning the adventures of Mars, caught by Vulcan in the arms of Venus, and when the very Mother of Love invited Paris to adultery?

Shall we not concede that these pagan religions were admirably conceived as an authorization of all vice and as an encouragement of prostitution? This is the logical conclusion. Besides, one never really can govern man without flattering his passions, and the ancient heathen priests always loved to assert a high authority.

### XVI. SACRED PROSTITUTION IN ITALY

MERIDIONAL ITALY, which the ancients called Greater Greece, had been colonized, long before the foundation of Rome, by the Phœnicians, Egyptians and Greeks. The Greeks brought with them their religion and morals and, consequently, that sacred prostitution which was the basis of the worship of Venus. To the north of greater Greece was Etruria, the inhabitants of which, according to historians, were descendants of the Pelasgi, though later archæological discoveries show us that they

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came from Lydia. Meantime, there were the Corybantes, priests of Cybele, who, Heraclitus relates, brought the worship of Phallus and Bacchus into Italy. These Corybantes, also called *Cabires*, came from Phrygia, where they had been guilty of fratricide, when they removed the sacred Ark in which the Phallus of the god Bacchus had been placed. They brought this ark into Etruria; chased out of their own country, they set up their dwelling among the Etruscans, where they preached their doctrines and recommended the people to adore Phallus and the sacred Corbel, or containing vessel.

The Etruscans soon communicated this new religion to the Romans, with all its ceremonies and practices. The period of the introduction of this worship at Rome does not appear to have been so very recent, for the inhabitants did not know the cult of Venus in the days of their kings. The rites of Bacchus and of Priapus must also have been unknown to them. A fact which proves, besides, that the worship of Priapus was, for a certain time, localized in Etruria is that Athenæus had already stated that the Etruscans had introduced a shameful mode of life and that the Melpumians and Samnites, as well as the Locrians, other peoples of Latium, were in the habit of prostituting their daughters, though Athenæus does not mention the Romans.

In Etruscan and Italo-Greek cemeteries there are to be found, in fact, a multitude of painted vases, representing different scenes of sacred prostitution. There are



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also the same offerings as those the virgins brought into the temple of Babylon and Tyre, Bubastis, Naucratis, Corinth and Athens. The consecrated one sat in the sanctuary near the statue of the goddess, while the stranger bargained for the price of her shameful commerce, and the victim placed the price of her honor upon the altar, which was thus enriched with the reward of her infamy, in all of which the priest was very much interested. Such is, according to the paintings on funeral vases, the almost invariable form that prostitution took in the Phœnician and Greek colonies of Italy.

The paintings on Etruscan vases do not permit us to ignore the corruption already defined, which had found its way among an aboriginal people, blind and gross slaves to their sensations and to their passions. Bestiality and pederasty were their ordinary vices, and their abominations, curiously enough, which were very familiar to all ages and ranks of society, had no other remedy than expiation and purification, which, while it lasted, permitted free love.

As among all ancient peoples, promiscuity of the sexes was a tribute to the laws of nature, and women, submitting to the brutal lusts of man, were merely the patient and suffering instruments of his enjoyment; they belonged to any one who could force them. The physical conformation of these savage ancestors of the Romans fitted them for sensual exploits; the men had organs analogous to those of bulls; they resembled he-goats,

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and wore over their kidneys tufts of red hair, which it is impossible to regard as a conventional sign in the designs that represent this posterior beard, this fleshy and hairy excrescence, this rudiment of a true animal's tail. It would be difficult to say at what epoch this strange symptom of bestial temperament disappeared, but it has been preserved for modern ages in allegorical inconology as the distinctive characteristic of the satyr and faun.

We also shall find that sacred prostitution existed in Sicily in the Temple of Venus Ericyna. Slave women were attached to this temple, and these prostituted themselves, as at Corinth and in Asia, half for the profit of the altar, half for themselves, until such time as they had acquired enough money to obtain their ransom and liberty. The worship of Venus Ericyna was a celebrated one, but under Tiberius her temple was deserted and fell into ruin. This Emperor finally restored it and peopled it with female slaves, charged with the functions of the priestesses of Venus.

There was, in Etruria, still another cult similar to that of the Indian Lingam and the Asiatic Phallus. It served the same purpose; its ceremonies included the deflowering of young virgins before marriage, and in this respect the cult was a species of sacred prostitution. This Etruscan god, whom we not only know from the monuments of history, but also from the writings of Arnobius and St. Augustine, was called Mutunus and Mutuna, for he

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was not only a god but a goddess. The temples to this deity were infamous edifices surrounded by thickets, within which the figure of the god was to be seen seated.

When sacred prostitution spread to Rome and into southern Italy, Priapus and Mutunus were also considered sacred divinities presiding over the fecundation of women and the manly vigor of husbands, protecting both husband and wife from all injurious charms against the accomplishment of marriage and the pregnancy of women. It was to these supposed virtues that it is necessary to attribute the practice of religious prostitution, which consisted in bringing the young bride to the idol of Priapus and having her sit upon the projecting image of this figure. "This was a custom," remarks St. Augustine, "that was once regarded as very honest and religious by Roman women, who obliged the young brides to come and sit upon the masculine monstrosity representing Priapus. *Sed quid hoc dicam, cum ibi sit et Priapus nimius masculus, super cujus irumanissimum et turpissimum fascinum, sedere nova nupta jubeatur, more honestissimo et religiosissimo matronarum.*"

On this part, Lactantius remarks: "Need I speak of this Mutunus, upon the extremity of which the newly-married woman comes to seat herself, to the end that the god may appear to have first received the sacrifice of her virginity — *Et Mutunus in cujus sinu pudendo nubentes praesident; ut illarum puditiam prio deus delibasse videatur.*"

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It is more than evident that these ceremonies were introduced from India and Occidental Asia, the cradle of sacred prostitution. Sterile women had had recourse to the same divinities to drive off the evil charms that might be opposed to their fecundation, as Arnobius has well related to his compatriots: "Do you not take your wives to Mutunus with eagerness? And in order to destroy these pretended bewitchings, do you not make them straddle over the horrible and universal Phallus of this idol? *Etiamne Mutunus, cujus immanibus pudendis horrentique fascino, vestras inequitare matronas, et ausplicable ducitis et optatis.*"

Very many of the ignorant class had a superstitious and profound regard for the worship of Priapus, while the upper class of society had a profound contempt and disgust for this Asiatic idol. The first legislators understood the advantage of recognizing a religion that favored the increase of population. But inwardly they did no more in the case than did Horace, when he wrote to a friend that a fig tree he had cut down might serve him for a bench or a Priapus — *ad libitum*.

In the statues raised in the temples, Priapus was represented under the form of a hairy man, with legs and horns like a goat, holding a wand in his hand and provided with a formidable virile member, over which solemn sermons were preached. In the first days of Latin civilization Roman women, matrons and young girls rendered him special homage, and even abandoned Ve-

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nus for his sake. They carried to his feet numerous offerings and made sacrifices to him, not only in his public temples, but in chapels constructed by their own fire-sides. They had for this ridiculous god a very marked partiality, although still preserving their honesty as women. He personified in their eyes the principle of procreation; he was the emblem of universal fecundation, like the Lingam of India and the Osiris of the Egyptians. They crowned him with wreaths of green leaves, garlands of flowers and fruits; and the daughter of Augustus, notably, put as many crowns over his image as she had offered sacrifices during the night. On certain days married women lit love fires of joy before his statue and danced to the sound of the flute before the pedestal. It is true, such scenes occurred only after sunset or before dawn; the women came modestly veiled, asking the god of Lampsacus to protect their loves and to banish from their flanks all shameful sterility. These women did not act scandalously and were not nude.

The worship of Priapus, thus understood and practiced, might bear some of the ear marks of religious superstition, but its worst feature was that it brought into contact with ceremonies of doubtful chastity the honest women and young girls of a town, along with the common prostitutes of the masses. These priapic festivals were certainly one of the elements in the corruption of Roman women.

Viewed as the emblem of conjugal life, as well as of

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procreative force, Priapus was to be found, then, under the appearance of a virile organ, as the dominating motive in all the circumstances of ordinary life. Priapus was seen in the form of loaves of bread, in glasses and table-ware, in toilet articles, jewelry, lamps and torches. He was made out of precious metals, in iron, ivory, bronze and clay. Like the Phalli or the Lingams, this image served as an amulet or charm for women and children. It was seen, in a word, everywhere; the number of designs found in the ruins of Pompeii fully attests this fact. Its commonness made it lose the greater part of its obscene character. It is still to be seen in some towns of Turkey and Algeria today, under the name of *Garageuss*. The peasantry of Pouille call it "*Il membro santo*" up to the present date.

As for the men, they had preserved the tradition of Lampsacus, and only saw therein the protecting divinity of the external organs of generation, the god who cured contagious diseases and secret maladies. A poem on the Priapus makes known to us the history of an unfortunate whose penis was seriously affected. Fearing the surgeon's knife and ashamed to avow the cause of his disease, he addressed a vow to Priapus and took the chances of a cure without the aid of medical art. This poem is a true history of venereal disease. We leave our Latin readers the task of its English translation:



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### VOTI SOLUTUS

*Cur pictum memori sit in tabella  
Membrum quaeritis unde procreamur?  
Cum penis mihi forte loesus esset,  
Chirurgique manum miser timerem,  
Diis me legitimis, nimisque magnis  
Ut Phoebo puta, filioque Phoebi  
Curatam dare mentulam verebar,  
Huic dixi; fer opem, Priape, parti,  
Cujus tu, pater, ipse par videris;  
Qua salca sine sectione facta.  
Ponetur tibi picta, quam levaris,  
Parque, consimilisque, concolorque.*

The theogony of the peoples of antiquity lent itself marvelously to all the passions. The Romans, like the Greeks, had their Goddess of Love, who protected their pleasures, while women made offerings of incense and myrtle, in order to win the art of pleasing and seducing.

There were two Venuses at Rome, then, as at Athens — one honest Venus, who presided over chaste amours but who had few faithful followers, and the Venus of courtezans, who had more success than the other. Her cult, it is true, never led fanatical priestesses to carry on a commerce in prostitution for her benefit, and if some pagan priests, at times, tried to import to Rome the sacred traditions of the temples of Corinth, they almost

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failed, by reason of the religious scepticism of the Roman people.

We know that the temples to Venus at Rome were very numerous; we might cite amongst the principal ones those of the *Venus Salacia*, *Venus Myrtea*, *Venus Lubentia*, etc. But the cult of sacred prostitution was not practiced there. Meantime, if courtezans, less disinterested, did not sell themselves in the temples for the profit of the deity, or rather of the priests, they sometimes consented to give themselves up to the latter in order to obtain Venus' protection in their amorous commerce, but that was all. The temples of the goddess were principally the places of meeting for lovers, and for the dealers or female merchants of love. They were filled with *ex voto* offerings, mirrors and other toilet objects, lamps and especially votive priapi. Pigeons, sheep and goats were sacrificed on their altars. The principal festivals occurred in the spring-time and were welcomed with dances, suppers and orgies similar to those of the modern carnival. All occurred at night, outside the temples, and these debauches bore the name of the Eve of Venus, or the Awakening of Venus. The month of April was consecrated to the Goddess of Love, who was fêted by young men and courtezans, with more or less indecency and a number of licentious practices, according to the degree of education possessed by the actors who took part in these festivities in honor of the early spring. In this connection we may remark, *Nihil novi sub sole*.

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### XVII. RELIGIOUS PROSTITUTION FESTIVALS

WE KNOW who were the first inhabitants of Rome — a crowd of thieves, vagrants, women who were no better than the men. Before the first legislature was organized and marriage was instituted there was no morality, and "sexual life," as Titus Livius has said, "was not elevated above bestiality." So we already find public women at Rome before the city begins to have a history. To the prostitute of the Tiber had been given the surname of *wolf*, *lupa*, a name similar to the one used to designate the miserable *dicteriades* of the streets of Athens. The nurse of Romulus, Acca Laurentia, was a wolf of this species, one of the favorite prostitutes with the shepherds of Faustulus. Her dwelling place has taken on the name of *lupanar*, and the feasts celebrated in her honor were called *lupercales*. The Senate suppressed these feasts on account of the accompanying widespread disorder.

In spite of this, we must say that it was under the first kings that the best days in Rome commenced, the beautiful days when austere magistrates set the examples of virtue.

"Censors," says Sabatier, "were invested with power to correct abuses that the laws had not foreseen and to reform public and domestic disorders, while debauchery found a salutary check in the general respect that citizens had for honesty and decency. At this epoch,

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far-off wars, the richness of Asia and the principles of the sect of Epicurus, which Febricius had wished to see adopted by all the enemies of his country, had not yet corrupted the Romans. Later, luxury, idleness, the love of gold and voluptuousness perverted all classes."

It is then we see another wolf, by the name of Flora, wedded by Tarutius, one of the richest patricians of Rome, to whom this prostitute willed, when dying, her entire fortune. In accepting this courtesan's wealth, the city believed it to be its duty to show its gratitude and so instituted fêtes in her honor. These were the *Florales*, duly celebrated in the circuses under the patronage of the *Ædiles*.

These immoral feasts, denounced by Juvenal in his immortal verses, dated back to the sixth century of the foundation of Rome. Can it be that they were confounded with the Floral plays, coming from the Sabines, plays instituted in honor of Flora, the Goddess of the Gardens? However this may be, these festivals were extremely licentious; they have been described by Lactantius in the following terms:

"Courtezans went from their houses in processions, preceded by blaring trumpets and clothed in very loose garments, under which they were naked and ornamented with all manner of jewels; they collected at the circus, under the eyes of the surrounding populace, and there tore off their robes and exhibited themselves in the most indecent state of nudity, exposing with seeming pleasure

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all that spectators desired to see, along with the most infamous and immodest actions. They ran, danced, wrestled, jumped like athletes and mountebanks, and all their lascivious postures drew forth cheers of applause from the frenzied spectators. Suddenly men, as naked as the women, sprang into the arena, to the sounds of trumpets, and a frightful scene of public prostitution was enacted, while new transports of applause swept the multitude of spectators. One day, Cato, the austere Cato, appeared in the circus at the instant the Ædiles gave the signal for the play to commence, but the very presence of this great citizen prevented the orgy from proceeding. The courtezans kept on their robes, the trumpets were silent, the people waited, breathless. They observed that Cato, by his presence alone, was an obstacle to the celebration of their play; he arose, drew the skirt of his toga over his face, and left the circus. The people clapped their hands in applause of this action, the courtezans threw off their robes, and the spectacle commenced."

As further examples of public prostitution in honor of a goddess, who was no more than a courtesan deified, let us mention the scenes of erotic madness that occurred around the statue of Moloch and certain feasts to Isis which the Romans learned from the Egyptians.

These feasts or festivals, known under the name of *Isia*, have been mentioned by Apuleius in his immortal work, "*The Golden Ass*." These fêtes took place in part

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on the public streets and highways, where the initiates, men and women, were to be seen coming from all parts of the city, clad in white robes and transparent gauze, beating their metal sistrums or Egyptian timbrels. They formed a procession and went to the temple of the goddess, following the priests of Isis, the whole constituting a crowd of most contemptible and ignoble persons, the pimps and prostitutes of the town. They carried a golden Phallus — "The venerated image of their highly respectable god," remarks Apuleius. When the procession had entered the temple, an initiation into the mysteries of Isis commenced — that is to say, frightful sensual orgies, analogous to those of the Florales, which we have already mentioned.

There were still other priests of Isis, pimps and beggars, in repulsive rags, who presided at other fêtes of prostitution in honor of Bacchus, celebrated under the name of *Bacchanalia* or *Dionysia*, because in Bacchus was seen one of the incarnations of Osiris. The places chosen by preference for these celebrations were the most solitary spots, since solitude encouraged the Bacchantes to shout aloud at the top of their voices, *Evohe! Evohe!* Such was the cry, it was said, by which Jupiter encouraged his son Bacchus to vanquish the obstacles raised by the jealousy of Juno.

The statue of the god was usually painted with cinnabar. The hierophant, or priest chosen to reveal sacred things, represented the creator, the *Demiurgos*. Those



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who carried torches were called *Lampadarii*; their chief figured as the sun. The principal ceremonies consisted in processions in which vessels filled with wine and crowned with vine leaves were carried. Young women bearing large baskets of fruits and flowers followed; these were the *coenoforii*. Behind these came players on the flute and cymbals; following these, crowds of men and women, masked as Satyrs, Pans, Fauns, Sileni, Nymphs and Bacchantes, crowned with violets and ivy leaves, their hair disordered, their faces animated by the wine they had taken, their clothing immodestly arranged, so as to allow all to be seen that should not have been exposed — all singing in chorus the *phalica*, obscene songs in honor of Bacchus.

The *Phallophores* and *Ityphalles* followed this tumultuous crowd, the first presenting in a brazen-faced manner false *priapi* attached to their hips by girdles, the second holding aloft the same phallic symbols, only of more gigantic proportions, at the end of long poles. Finally, the procession closed with the fourteen priestesses who had been charged by the presiding officer of the festival with all the preparations of the fête.

Arrived at the place of meeting, either in the midst of a silent forest or in the depths of a valley surrounded by rocks, this mass of fanatical and debauched persons drew from a chest, called by the Latins *arca ineffabilis*, the image of Bacchus, placed it on a Hermes, and sacrificed a hog as a burnt offering. Wine and fruits were

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then given away freely. In a little while, with increased drinking, the yells of the crowd were redoubled; immoderate joy and the promiscuity of the sexes seemed to make the priests of this infamous divinity frenzied. Every one then acted as if he were alone in the world, yet the most shameful debaucheries were witnessed by hundreds of spectators. Nude women ran here and there, provoking men by indecent gestures and obscene actions, and the men, little thinking of what they were doing in this struggling mass of wives, daughters and sisters, gave themselves up to the wildest orgies; nothing appeared dishonorable to them, since it was reciprocal; there was no manner of debauchery that could not find its new refinement on such occasions.

When, at last, the night's shadows over this scene of abomination fled before the white light of the East, the god was again placed in the *arca ineffabilis*. Men, gorged with wine and enervated by dissipation, returned home, staggering, with the women and children, all worn out, dishonored. These turpitudes became so ignoble that the Senate often proscribed them but was unable to destroy them. The honor of definitely extirpating them belongs to the Emperor Diocletian.

But it was not only in this kind of festival that courtezans played a part. Titus Livius says that the Romans were in the habit of utilizing them in a play. They figured in the representation of the "Rape of the Sabines," and prostituted themselves after the act was finished, as

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many of the playwrights of antiquity saw no difference between theaters and places of debauchery. Tertullian goes so far as to say that a herald announced, in a loud voice, their charms, indulging in a eulogy of details, naming the courtezans, their dwelling places and the prices they charged for their favors. The courtezans were so numerous that, besides the places which they occupied in the interior of the theaters, they filled the foreground and back scenes, in order to exhibit themselves to the crowd of spectators. Pompey, after dedicating his theater, saw that he had opened a house of debauchery and immediately converted it into a temple, which he consecrated to Venus, for the purpose of preventing, by this appearance of religion, the reproach he feared the censors of public morality might bring upon his memory.

The courtezans who played the part of mimes exhibited themselves naked upon the stage; they simulated before the audience acts of prostitution, and ended, in the time of Heliogabalus, by committing the act in reality. Lampridius affirms this. Such were the amusements of the Romans, the conquerors of the world.

Titus Livius has also traced a revolting picture of the disorderly conduct in the nocturnal religious gatherings called *Bacchanalia*; he has left us a description of the ceremony of initiation into the mysteries of Bacchus. It was the priestess Paculla Minia who first initiated her two sons. From that epoch all boys were initiated when

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they had entered their twentieth year. "Introduced by the pagan priests into subterranean places, the young initiate was given up to brutality. Frightful howls and the sound of clanging instruments, such as cymbals and drums, served to drown the cries of agony drawn from the initiate. Gluttony and copious libations of wine provoked other excesses which the night favored with its darkness. All ages and sexes were confounded. Each one satisfied the taste to which he was inclined; all shame was banished, all kinds of indulgence, even those reproved by nature, defiled the temple of the divinity. *Plura virorum inter sese, quam faeminarum esse stupra.*"

If some of the youths thus initiated showed signs of shame and horror and offered a resistance to the libertine priests, or even if they acquitted themselves with negligence of what was required of them, they were sacrificed, and from fear of the secrets they might reveal, their lives were taken. They were bound to certain machines, by which they were suddenly lifted and then dashed violently into deep caverns. The priests justified these disappearances to the public by claiming that their irritated god was the author of the removal.

Dances, races, the cries of men and women, said to be moved by divine passions, which, however, were merely due to the wine drunk, featured these ceremonies and led on to other disorders. Women, with disheveled hair, holding lighted torches in their hands, were reputed to have been seen plunging themselves into the waters of

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the Tiber without the lights being extinguished. But this pretended miracle was due, says Livius, to the material of which these torches were composed, namely, sulphur and lime.

At these nocturnal assemblies the initiated of all classes were to be found, even Roman gentlemen and Roman ladies of the highest rank. There were immense numbers present. It was no longer society, it was an entire populace, participating in a scene of abominable disorder, which included plottings against the State. It was in this latter light that the Consul Posthumus viewed the custom, when he denounced it before the Senate, and this, perhaps, was the only consideration that determined the latter to attack the religion of Bacchus and abolish these gatherings, in the year of Rome 624.

If the Romans for some time abolished the Bacchanalia, they nevertheless permitted the worship of the good goddess. Men, in truth, were banished from its mysteries, but excesses were not. Juvenal has given us a description.

The *Liberalia* were analogous fêtes, celebrated in the month of March, in honor of the *Pater Liber*, a native name for Bacchus. The Phallus figured prominently in the festival of the *Liberalia*. The Romans, we know, named this image of the idol of virility *Mutunus*.

"It was the indecent symbol," says Saint Augustine, "which they venerated, not in secret, but in public,

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and which they carried with pomp, during the *Liberalia*, upon a chariot, through the streets of the city."

At Livinius, the festival of the god *Liber* lasted a month, "during which time," remarks Varron, "the people gave themselves up to joy, license and debauchery. Lascivious songs and the freest discourse accompanied their actions. A magnificent chariot bore an enormous phallus slowly up to the public square. There it stopped, and one saw a matron, *mater familias*, place a crown of flowers upon this obscene image."

Such were the fêtes and ceremonies of sacred prostitution in pagan Italy.

## XVIII. LEGALIZED PROSTITUTION

AS AT ATHENS, there were in Rome two great classes of prostitutes — those who plied their vocation in public houses, the lupanars, and the free courtezans, who were innumerable, whose ranks a great number of married women entered and left clandestinely, with or without the approbation of their husbands.

Although, at a certain time, the young men of Rome may have wished to call great courtezans by the name of *Amica* — those rivaling, for instance, the women of this class in Athens and Corinth — there were never in Rome any women comparable to the hetaires of Greece, for the latter were not only known for their incomparable beauty, but also for their high intellectual culture.



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Roman women of this class were too material in their passions and too proud of their political grandeur to associate with simple courtezans, who could not shine either by reason of mental wit or skill in managing men. Roman sensuality meant merely drunken orgies with girls and the brutal satisfaction of appetites. The Romans contented themselves with kept women, whom they sometimes called *delicatae* or *pretiosae*. These were visited only by very rich men, for whom they kept up a certain appearance of luxury.

For the common men of the people there was a large class of public women, recruited from the lowest stage of society. These were designated by the name *prostibulae* and were sub-divided into certain classes, as *putae*, *alcicariae*, *casorinae*, *copae*, *diaboliae*, *forariae*, *bitridae*, *noctuvigilia*, *prosedae*, *perigrinae*, *quadrantariae*, *vague*, *scortae*, *scrantiae*, according to whether they frequented bakeries, saloons, public squares, cross streets, cemeteries or woods. Their names depended also on whether they were more or less debased, Italians or foreigners, whether they waited on their customers or solicited trade from their windows or on street corners. The name depended also on the price at which they held their favors and whether they hunted rich men, free men or slaves. All these appellations have no value save to make known to us the fact that prostitutes were on sale in all parts of the city, that they addressed themselves to all conditions of society, and that they were tol-

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erated without any other restriction than inscription or registration and the payment of a tax, the *meretricium*.

There was a class of women apart from those named, the dancers and flute-players, who recalled the famous Greek *auletrides* and whom the police permitted to roam at will, without subjection to the *licentia stupri*. Almost all of these, however, came from the Orient — from Greece, Egypt or Asia. They very soon acquired great reputations in Rome, by reason of their perfect experience in all the mysteries of voluptuousness; and they made society pay them dearly for the enjoyment of their musical and dancing arts, combined with prostitution. They were only seen in the houses of the very wealthy, at the end of banquets or in the midst of orgies. The Cadiz dancers from Spain were in special demand. Martial and Juvenal have spoken of their talent in exciting voluptuous desires among spectators.

These women were called *saltatrices*, *fidicinae*, *tibinae*, according to whether they were dancers, players of the flute, or of the lyre. One can give no idea of the license of their movements, to which they gave themselves up to the sounds of their instruments, as they mimicked the different phases of love. This reminds one of what has been said of the *auletrides* of Athens and Corinth. Yet these women never enjoyed the prestige of the great Greek courtezans. Some, it is true, had the glorious distinction of being loved by the great classical Latin poets, Horace, Ovid, Catullus, Propertius and Tibullus. Cyth-

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eris often had Cicero and other great citizens at her table, but she and others of her class never played any marked rôle in public affairs.

The greater courtezans, *bonae meretrices*, gave tone to society, decreed the fashions, then as now, and drew around them the members of the aristocracy, ruining the old and debauching the young, anæsthetizing the physical and moral energy of the men. The luxury enjoyed by such women was almost as great as that enjoyed by the *hetaires* of Athens and was publicly displayed in all its splendor and all its insolence, even in sacred places. It was there that the populace went of an evening in order to see them in their gaudy toilets, covered with jewels, struggling coquettishly with each other, exhibiting their voluptuous nonchalance, reclining on gorgeous litters, carried by a squad of strong ebony negroes. They waved their magnificent fans with perfect grace, or held in their hands metallic mirrors which permitted them to see the way their hair was arranged, with glossy blonde locks on their foreheads. There were some who rode horseback and managed magnificent steeds with superb dexterity; some, too, rode on richly caparisoned mules. There were others, again, who promenaded about, followed by slaves, who carried or received their amorous confidences for them.

Although very rich, this special class of courtesan was not subjected to the tax levied on ordinary prostitutes, the *licentia stupri*; the law was only made for poor

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wretches. The greater ladies of the species are always treated in the same manner by the police; they are never registered with the Prefecture or Chief of Police, and this will ever be the case.

The *bonae meretrices* of Rome possessed a marvelous art in making themselves understood by the men they met in the course of their promenades. The glance of an eye, imperceptible signs of the hands and fingers, the eloquent but silent motion of their lips — all spoke louder than articulated words. This amorous pantomime does not belong to such women exclusively; they excel in it, it is true, but it has ever been the silent language of lovers in all classes of society.

As for vulgar prostitution at Rome, there were variously designated places, those known and tolerated by the police and clandestine houses. A particular class of customer frequented each sort of establishment; the inscribed or registered girls were in the lupanars, the un-inscribed or clandestine prostitutes in lodging-houses and public shops of wine merchants, bakers and barbers. It was in these latter places that married women and young girls sought to hide their amours.

The public houses of prostitution were principally found in the eccentric quarters, such as those of Suburre, on Mount Cœlius, near the barracks, in the region of the Esquiline and of the great circus. There were also some in the central portion of the city, near the Temple of

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Peace. The latter were the most aristocratic and luxuriously kept, naturally.

The lupanars of the people, which Tertullian or Tertullianus called *consistories* of public debauchery, consisted of a certain number of obscure cell-like rooms, filled by persons of both sexes in a complete state of nudity. These places had a door of exit as well, on two different streets. The furnishings of a cell were a rush-matting couch or pallet, *pulvinar*, and a lamp filled with stinking oil, which always betrayed visitors to such places by the odor of the smoke left on their clothing. On the walls of these cells were badly executed and obscene designs. At the door of the lupanar, an index Priapus stood erect, armed spokesman of the god, which was changed for a lantern of the same shape at night. Finally, a sign was erected over every cell-door, indicating whether it was empty (*nuda*) or occupied (*occupata*), as well as the charges made by the women within, thus avoiding any bargaining. In aristocratic lupanars the cells (*cellae*) did not open on the street, but into a court-yard or *patio*, in the midst of which was a basin and a fountain. Really obscene designs were absent from the walls, and in their place mythological scenes, in which the gods and goddesses sacrificed themselves to love, were artistically pictured. The furniture was more comfortable and patrons had a complete party of girls at their service.

The *ancillae ornatrices* were the domestics destined

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to make the toilets for the girls, to dress and undress them, adorn and powder them; *aquarioli* brought fresh drink and wine to the customers of the house; the *bacarius* was in charge of the hygienic abutions to which the man and woman were submitted, before and after coition; the *villicus* was the responsible manager, the same as the modern landlady, representing the *leno* or the *lena*, who kept the house. To him was handed the price named above the door. The *admissarii*, finally, were the men and women who were charged with the duty of gathering in customers from the public streets and leading them to the lupanar. It was for this reason that they were called, also, *adductores* or *conductores*.

The number of lupanars was considerable, and, meantime, there were many women who clandestinely gave themselves up to prostitution. These latter lived around the camps, in contempt of the ancient and severe rule of discipline, which did not permit women to follow the army. Valerius Maximus, who has mentioned this fact, adds that things came to such a pass that young Scipio, on taking command in Africa, in the third Punic war, desiring to establish a prompt reform in his camp, drove out two thousand public women. (Sabatier.)

Women who gave themselves up to clandestine prostitution — that is to say, those who were not inscribed on the public registers of the magistrates — were subject to fine, and, in case the offense was committed again, were driven out of the city, at least if they could not find



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a *leno* to answer for them, who would establish their position and afterwards admit them among his female boarders. Despite this, there was a considerable number of vagabond girls at Rome, *erraticae scortae*, who had no other domicile than the streets and public squares, marble yards, market benches, tombstones, vaults of aqueducts or places near the feet of some statue of Venus or of Priapus.

The burning and often interested zeal of the Ædiles was insufficient to prevent clandestine prostitution and the avoidance of scandalous scenes, and crimes and misdemeanors were of daily occurrence. Besides, the Ædiles only regarded the matter from a fiscal point of view — and were not concerned with attacks on public morality. Almost every night, preceded by several lictors, they made their rounds, and if they disdained to pursue the she wolves, as wanton women were called, into the dirty places where such women sought their living, they did make, in particular, police descents on certain houses of prostitution. Sometimes they even dispensed making an announcement to their lictors, and claimed favors from courtezans, which favors they looked upon as prerogatives of their order. It was thus that Hostilius Mancinus was wounded by a stone thrown by a courtesan, Mamilia, whose door he endeavored to force, under pretext of officially inspecting her dwelling place.

Roman prostitution was the climax of the mistreat-

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ment of women. The Romans also took virgins, who were started in paths of vice, and these victims were offered up to the lubricity of *amatores*.

"When an unfortunate girl, when some poor child was sacrificed for the first time," says Pierre Dufour, "there was festivity at the lupanar; they hung a lantern at the door, which threw an unusual amount of light around the miserable place; they surrounded the frontispiece of the horrible sanctuary with laurel branches; these laurels outraged public decency for several days, and sometimes, the sacrifice consummated, the author of the villainous action, who was charged very dearly for the price of virginity, left the wretched hovel covered with laurels."

This impure enemy of woman's virginity imagined he had gained a victory and had the event duly celebrated by musicians, who also swelled the crowd at the scene of debauchery. One custom tolerated by the magistrates was a much more serious affront to morality. This was one that concerned newly-married couples; for among the masses of the people an analogous custom prevailed, and the day after a wedding the bride and groom's door was often ornamented with laurel branches. "*Ornentur postes et grandi janua lauro*," says Juvenal. Tertullian has criticised this action, and, speaking of the newly-wedded wife, says: "She dares to go out the door that is decorated with garlands and lanterns, as from a new consistory of public debauchery."

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A no less curious sidelight on the history of Roman morality is to be found in the "*Symposia*" of Apollonius of Tyre, where the following dialogue occurs:

"Ah! have pity on my virginity," said a poor slave, purchased for the lupanar. "Do not prostitute my body and dishonor me by shameless inscriptions."

A servant, called a *lena* (procuress) by the trader in young girls, comes to ornament her victim's body and write upon the door the inscription: "Those who desire to deflower Tarsia will give a half-pound of silver; afterwards she will be given up to all comers at the ordinary price."

We are led to believe that virginity brought a high price, for Latin authors affirm that the pay at lupanars was very moderate. Thus, Juvenal, in order to indicate that Messalina required a price for her favors, wrote *aera proposcit* — that is to say, "asks a few cents." Petronius, telling us how Ascyktes was led to a lupanar by an old man, remarks: "*Jam pro cella meretrix assem exegerat.*" The farmer-out of girls had already received a fee for the use of his cell.

This traffic in virginity was often only a speculation on the part of brokers, priests or procurers. More pseudo-virginities than real virginities were found, and Lucilius, in one of his satires, does not fail to give to a young male novice the very practical advice: "Buy the girl without guarantee."

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### XIX. PROSTITUTION AUXILIARIES AT ROME

THE FEMALE PHYSICIANS, like the official procurers of Rome, were the greatest accomplices of courtezans and adulterous married women, among whom they practiced. These doctors, who devoted themselves to the clinical practice of love, were designated by different names — *medicae*, *obstetrices* and *sagae*. They were interested auxiliaries of prostitution, especially the *sagae*. No one can be ignorant of the fact that from this word is derived *sage femme*, which Sterne advises us, with good reason, not to confound with *wise women*. In one of his epigrams, Martial speaks of those *medicae* who had charge of the hysterical patient, the beautiful young Leda, married to an old and impotent gray-beard. They retired from the case immediately, says the poet, for they judged it proper to call in the doctors.

The *obstetrices* were the midwives, properly speaking, and had as assistants the *adstetrices*. The *sagae*, like the *medicae* and *obstetrices*, not only practiced midwifery, but specialized also in the diseases of women. People in those days paid little attention to procurers and abortionists. It was from this class of female quacks that the ranks of fortune-tellers, magicians, sorcerers, perfumers, hair-dressers, etc., were recruited. All engaged in superstitious gossiping, all speculated in coquetry, in the debauchery and credulity of women. Some of them were go-betweens from midwife to dressmaker.

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They caused unrecognized infants to disappear, and, through sacrifices, arranged for happy labors and easy deliveries, exempt from accidents. During the time the woman employing them was in labor, they invoked Diana, three or more times if necessary. It was likewise incumbent on them to bathe and care for the new-born infant and to dress the newly-confined woman for the space of five days. Finally, they were called in when the newly-born infant was ill, and their practice, under such circumstances, consisted in covering the child's body with amulets or charms and invoking Juno, Lucinia, Diana and even Castor and Pollux. Pliny has reported some of their prescriptions relative to the treatment of disease by menstrual blood, either fresh or incinerated. Intermittent fever and hydrophobia being due to a *lunar virus*, they employed the cure either in frictions or in direct contact with the skin, in a satchel or in the form of a silver medallion. This menstrual blood possessed still another quality, according to female obstetricians. A menstruating woman might destroy caterpillars and other insects of the fields, if she walked over the land one or more times. But, on the other hand, a menstruating woman struck plants with sterility, made the fruit fall from the trees and led the mares to abort their colts; menstrual blood, too, chased away bees and dulled the edge of razors, etc. The private life of these women comported well with their ignorance; they had a weakness for wine, as may be seen by reading "*Andria*," one

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of the most charming comedies of Terence, in the act where Lesbia, the *saga*, or midwife, called in to assist the young Glycera, is presented as the drinking companion of old slaves. It is this Lesbia who, according to the same author, prescribed a bath immediately after her patient's confinement and also made her swallow the yolks of four eggs.

At Rome as in Athens, midwives and other female physicians had not only a monopoly of abortions and infanticides, crimes almost tolerated by public and private law, but also were charged with the suppression of the scandals of pregnancy. It was such women, too, who carried newly born children to the borders of the marsh of Velabrum, at the foot of Mount Aventinus. To this ignoble charnel-house others came, too, to seek destined heirs when such were necessary. Juvenal, in his eloquent satire on women, well says, in fact: "I shall not insist either on the substitution of infants or upon the perfidy of those who, playing on the woes or joys of a husband, bring him little heirs, of which he believes himself the father, from the borders of the infamous Velabrum."

These malevolent creatures did not shrink from crime in order to satisfy their cupidity; they sold aphrodisiac and anaphrodisiac philters, into the composition of which entered, so Horace says, the blood of infants who had been slain for this purpose. The drugs of Canidus, the hippomania of the sorcerers, the eryngion of Sappho; of such was their *materia medica*.



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It is useless to quote other authors or make further investigations along this line. We know what the functions of the Roman *medicæ* were. They had a monopoly of the abortion business and served as auxiliaries to prostitution. The Roman law severely proscribed abortion, but the law was not in force, and magistrates permitted the *sagæ* to ply their lucrative trade. The following is the text of the law:

"Whoever shall give an abortive potion, even without criminal intent, shall be sent to the mines if poor, and if rich, exiled on an island and a part of his wealth confiscated. If the mother or infant succumb from the effects of such potion, the guilty one shall be put to death."

Despite this, abortion entered into Roman morals and was openly practiced. Authors speak of it as a custom tolerated by the laws and one to which princesses and patricians resorted for various reasons.

Juvenal, in his satire against hypocrites, shows us how Domitian made laws against adultery, while his niece Julia was famous for her abortions.

*Quum tot aborticis fœcundum Julia vulvam,*

casting out from her too fecund flanks palpitating fragments of flesh, which, by their resemblance to him, were an evidence against her uncle.

*Solverit, et patruo similes effunderet offas.*

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We see that the fair Julia aborted in order to efface the proof of her relations with her uncle Domitian. It was usually for similar reasons that women resorted to abortion. Corinna, the mistress of Ovid and the granddaughter of Augustus, caused herself to abort in order to destroy the proof of her relations with the poet. "Corinna saw, like so many others," remarks the author of the *"Ars Amoris,"* "an accusing witness of her fault coming to trouble her days, and, like so many other women, she sought to destroy this infant which threatened her repose and beauty."

*Dum labefactat onus gravidi temeraria ventris,  
In dubio vitæ lassa Corinna jacet.*

Ovid, who was not an accomplice in this crime, was indignant with his mistress; afterwards he asked the gods to pardon her, but he cursed the first woman who set an example for such criminal attempts. "She merited," said he, "death in this struggle against nature. She wished to spare her belly a few wrinkles —"

*Ut careat rugarum crimine venter,*

"and she ran the risk of descending to the tomb." And he adds: "Why will woman carry into her entrails a homicidal iron (abortion instrument)? Why give poison to the infant that has not yet lived?"

*Vestra quid effoditis subjectis viscera telis  
Et nondum natis dira venena datis.*

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He finally terminates his eloquent elegy by this peroration: "She died after killing her child, and when they carried her upon her funeral bed, all those who saw her said: 'It is just, it is well; she well deserved it.' "

*Sæpe, suos, utero quæ necat, ipsa perit.  
Ipsa perit, ferturque toro resoluta capillos;  
Et clamant, merito! qui nodocumque vident.*

In the "*Heroides*" he makes us read the letter of Canace to her brother Marcareus, who had debauched his sister. Canace says: "My nurse had the first presentiment of my pregnancy; she said to me: 'Daughter of Æolus, thou lovest!' I flushed, and shame made me lower my eyes upon my breast; this mute language, this avowal, was all significant. Already the burden wounds my incestuous flanks, and my weary limbs are heavy under the secret weight.

*Jamque tumescebant vitiiati pondera ventris,  
Ægraque furtivum membra gravabat onus.*

"What herbs, what medicines, has my nurse not brought me! — how often has she made me take them, with an audacious hand!

*Quas mihi non herbas, quæ non medicamina nutrix  
Attulit, audaci supposuitque manu.*

"To the end, and that alone, of protecting me, to detach entirely from my entrails the increasing burden!

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Ah, too vigorous! the child resists all efforts of the art, and remains safe against its secret enemy."

We see from these extracts that most often the effort to provoke abortion was aided by emmenagogues, but such methods did not always succeed, and the child would remain safely *in utero*. Then they would puncture the ovum with an iron stem, as the young girl did who "died after having killed her child."

But it was not always with the idea of destroying the result of illegitimate relations that the Roman women aborted. It was also — and most often, as Ovid said — to avoid deforming their figures, fearing wrinkles on their bellies, which would efface, for their lovers, a part of their charm — those deep wrinkles which every honest woman regards as the noble scars of a fortunate maternity. It was, then, to avoid the fatigues of pregnancy, the pains of labor, the cares of maternity and to preserve her charms, that woman then, as now, aborted. Such was the morality of the Roman matron in the period of decadence. It was to her, in fact, that Aulus Gellius addresses himself, indignantly, when he remarks: "Thinkest thou nature has given breasts to women merely as graceful swellings, destined for the ornamentation of the chest and not for nourishing children? With this idea, the majority of our marvelous *prodigiosae mulieres* strive to dry up or drain those sacred fountains from which human genius draws its life, striving to corrupt or drive away their milk, for fear it might spoil their attrib-

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utes of beauty. It is this same folly that leads them to abort, by the aid of various injurious drugs, to the end that the polished surface of their bellies be not wrinkled and weakened under the influence of the weight of the foetus and labor.pains."

We see, then, that these *sagae* not only acted as procuresses and abortionists, but that they also furnished cosmetics, perfumes and aphrodisiacs. They resorted, in preparing such medicines, to the aromatic substances of Asia and Africa, which had a stimulant action upon the organs of generation. It was to the exaggerated employment of these ingredients that the Romans owed their consequent venereal excesses. All sorts of prostitution were carried on by the *sagae* and female perfumers, who were always old courtezans, gray in the harness of prostitution. Like the barbers, who were the active auxiliaries of sodomy, these women derived large revenues from their nefarious industry, for at Rome, all the world perfumed itself — men, women, children, girls of the town and pimps. On rising, after sleep, before eating, after the bath, the Romans anointed themselves with perfumed oils and impregnated their clothing and hair with odorous aromatic essences; they put perfume in their food, in their drinks, in the water of their luxurious baths, and even sprinkled their bedding with it. Their nervous systems were in a perpetual state of excitation and erethism, due to the penetrating fragrance of perfumes. But it was the customers and keepers of cour-

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tezans who made the greatest use of scents. Dufour remarks:

"It was principally in the prelude to the palestra of Venus — *palaestra venerea*, to use the ancient expression — that perfumes came to the aid of voluptuousness. The two lovers anointed their bodies with spirituous balsams, after having bathed in odorous waters; incense burned in the room, as if at a sacrifice; the bed was surrounded by garlands of beautiful flowers and strewed with rose leaves; the furniture was sprinkled with spike-nard and cinnamon extracts. Ablutions in aromatized waters were often renewed in the course of these long hours of love, in the midst of a more perfumed atmosphere even than that of Olympus."

All the utensils of libertinage, all the objects that furnished the means of artificially exciting the sexual senses, were, in addition, a part of the trade of the *sagae*. We shall not give a description of all the instruments of debauchery and depravation that favored the cult of anti-physical love.

The monstrous refinements of the degenerate sons of the first Romans were stigmatized by the Apostle Saint Paul, for he says in his epistle to them:

"God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves \* \* \* for even their women did change the natural use into that which is against nature: and likewise the men, leaving the natural use of the



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woman, burned in their lust one toward another, men with men working that which is unseemly and receiving in themselves the recompense of their sins."

This recompense came, as we shall see, in the form of diseases of the organs of generation — discharges, ulcers, condylomata of the anus, etc. To add to the other ignoble practices of onanism and sodomy, women used artificial phalli to produce sensations, which their worn-out condition rendered them impotent to experience in natural relations, while men resorted to irritating suppositories to reawaken their virility — methods particularly in vogue among those libertines who had been broken down by the refinements of prostitution. These obscene instruments were designated by the name of *fascina*. Petronius refers to them in the description of the mysteries "which give back to the nerves their entire vigor;" and here is in what these mysteries consist:

*"Simul que profert Ænothea scorteum fascinum, quod semine, paulatim coepit inserere ano meo. Viridis urticae semine, paulatim coepit inserere ano meo. Viniclis urticae fascem comprehendit omniaque infra umbilicum coepit lenta manu caedere."*

Which, being translated, reads:

"At these words Ænothea brought a leather phallus, rubbed over with powdered pepper and ground nettles, diluted with oil, which was introduced by degrees into my rectum. Then, seizing a handful of green nettles, she switched light blows on the lower part of the belly."

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Ænothea, it is necessary to say, was a female magician, a priestess, a horrible old hag, who made aphrodisiac therapeutics a specialty, like all the *sagae* of Rome.

As to the other auxiliaries of prostitution, it is necessary to mention the public baths, for it is certain that the lupanars and other places of legal prostitution were not the only places of debauchery in Rome. The Thermes were there, and Petronius rightly said:

*Balnea, vina, Venus corrumpunt corpora sana;  
Et vitam faciunt balnea, vina, Venus.*

Or, baths, wine and love destroy the health of the body, and meanwhile, all that makes the charm of life are baths, wine and love.

Towards three o'clock in the afternoon, the bells would announce the opening of these establishments. Some were destined for the aristocracy, others for the common people. The price of entrance for the latter was very reasonable, and some had even free baths, for these public baths were founded and supported by certain rich men, as a means of securing political power. The Thermes were supposed to be constructed in such a manner as to leave the bathing rooms in half obscurity and the sexes separate; but afterwards more light was admitted, and the baths were used in common by both sexes. This promiscuity, of course, led to the greatest disorders. There were swimming pools that held a thousand persons; men, women and children swarmed in the

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water in a complete state of nudity. In these vast aquatic lupanars, prostitution knew no bounds, and under the very eyes of the magistrates of the law people exposed themselves with the most perfect cynicism. Not only were such places for purposes of assignation, not only were shameless acts there committed, but Roman Lesbians offered men their most impure carcasses and taught their vile arts to slaves and children. Such persons, if men, were called *fellatores*; if women, *fellatrices*. And all these disgusting deeds were done in the open light of day.

This we learn from Juvenal, from the satirical verses of Martial and the comedies of Plautus and Terence. Matrons abandoned their bodies to the professional masseurs, who then as now frequently plied a vile trade. "*Unctor sciebat dominam suam hujusmodi titillatione et contrectatione gaudere.*" Juvenal says the same thing in a celebrated verse. Such were the *Thermes*, places of public prostitution and debauchery and the scene of all kinds of excesses. These places were comparable to many seaside resorts, for their patrons ate often, drank, played and danced, giving themselves up to all kinds of impure voluptuousness, despite the edicts of certain emperors, like Marcus Aurelius and Alexander Severus, despite the energetic protests of pure-minded and honest citizens, who foresaw the misfortunes which threatened the race.

Prostitution then as now also found an asylum in

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hotels, taverns and saloons or wine-shops. In the *popina*, or tavern, there was a half-dark and vaulted hall on the ground floor of the house, where men and women sat at table, amid wine-tuns and bottles. There they drank, ate, played and gave themselves up to all manner of debaucheries. In the inns or small taverns, the *caupona*e, there were rooms for rent. As for the *diversoria*, they were merely furnished hotels where one could lodge for the night.

The magistrates were charged with the management of all these establishments. There were also wretched places where criminals hid most of the time — malefactors and unregistered girls who wished to escape the tax levied upon prostitution. Landlords were responsible for all infractions of the law committed on their premises, and magistrates subjected such persons to frequent fines, or, if the fine were not paid, sentenced them to receive, *coram populo*, a certain number of blows from a whip, which punishment was inflicted by the lictors.

The sub-cellars of bakeries, where the mill-stones for grinding wheat were placed, served also as refuge for vagabond girls and their acolytes. The magistrates found their best pickings there, but were not otherwise opposed to the sad and shocking sexual commerce that was practiced in such places day and night.

Finally, as for other places of prostitution, it is necessary to mention the obscure corners, so common under

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the steps of the circus, between the colonnade and the *cavae*, where the gladiators and wild animals were lodged. On days when public plays were given, courtezans from the rank and file of society went to prostitute themselves in the underground cells of the arena. From the places they occupied within the edifice they made signs to the spectators and led them outside through the *vomitoria*. This went on throughout the play, and many only saw them and their public criers, the latter serving as procurers, coming and going on the staircases of the *cunei* and the *praecinctiones* — circular promenades situated between the *podium*, where the Emperor, Vestal Virgins, Senators and aristocracy sat, and the stone seats, *spectacula*, reserved for the people. The magistrates tolerated these shameful orgies, which offended no one very much. The law asked nothing from hotel-keepers, lodging houses, bakeries, public criers and other aiders and abettors of prostitution except the exact payment of the tax — the *meretricium*.

## XX. LAWS OF ROMAN PROSTITUTION

THANKS TO THE severe laws of Romulus and the ability of his successors, the institution of marriage, especially from a political point of view, gave to woman a severe code of morals, which was the principal element of Roman greatness. The laws of Romulus, to the number of four, were necessary to put a check on the violence

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of the passions of half-savage men, and to establish the principal social basis of the new State. But the matrimonial code, engraved on the brass tablets of the Capitol, only concerned gentlewomen; the free plebian masses still gave themselves up to concubinage and prostitution. This was the great political fault, fatally destined to remain a center of corruption, that quickly spread itself under the Empire, after the great Asiatic wars, to all classes of society, and progressively brought about Roman decadence.

Marriage enjoyed some consideration, civil and social, at Rome, according to the form it took. Those who made the contract by *confarreatio* — that is to say, by the use of bread, which the bride and groom ate at the time of the ceremony — were regarded as the most respectably married; it was this kind of wedding that conferred the greatest rights on the woman, and allowed her to assume the most respectable titles. Marriage by *usucapio*, less respected, followed the simple cohabitation of a couple for one year, provided there was no interruption of three consecutive days; such marriages were common, owing to the relaxed state of morals. There was nothing absolutely shameful in concubinage; it passed for a third variety of marriage; the laws looked upon it as an allowable custom.

Meantime this condition, wherein the legality only depended upon the apparent intention of the contracting parties, the existence of the contract being only de-



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terminated by a presumption of will — *ex sola animi destinatione*, as the law-givers expressed it — took the name of non-judicial marriage *injustae nuptiae*. The concubine was not a wife; she had merely a recognized place, and was distinguished by her clothing. The children of such women, although associating with other citizens, were not a part of their father's family; they could not inherit, and, since it was not permitted to take any women as concubines save those in servile conditions, those born of obscure parentage, those of alien birth or who had prostituted themselves or those who pursued shameful and menial tasks, all concubines were regarded with an unfavorable eye. Public debauchery no longer astonished morality; it was part of it.

Historians have made known to us the contempt of the citizens of the Roman Republic for adultery and the horrible punishments inflicted on guilty women, who were given over publicly to the assaults of a trained jackass,\* drawn like animals at the chariot of the public hangman and finally condemned to public prostitution. But while honest matrons, *matres familias*, were surrounded by respect and honors, and while Vestal Virgins were charged with the duty of maintaining, at the altar, the sacred fires of modesty, many women and daughters of the people submitted themselves to the most horrible species of human slavery, prostitution.

The great jurist, Domitius Ulpianus, whose works on

\*See La Croix.

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Roman law have been largely reproduced in the Pandects, has left us, under the title of "*De ritu nuptiarum*," the legal definition of prostitution in Rome. He speaks as follows:

"A woman makes a public trade of prostitution when she not only prostitutes herself in a place of debauchery, but likewise frequents wine-houses and other places in which she has no care for her honor.

"By public trade, we understand the conduct of these women who prostitute themselves to all comers, without choice. This term does not apply to married women guilty of adultery, nor to girls who have been seduced.

"Any woman who abandons herself for money to one or two persons cannot be deemed as one making a trade of prostitution.

"Octavianus thinks, with reason, that those who prostitute themselves publicly, even without taking money, should be classed with the women who make a public trade of prostitution."

Women of the town were not included in the public census of the population, but were inscribed on the register of prostitution kept by the magistrates, who gave such women an equivalent of a police card of permission, or license to practice debauchery, in Latin called *licentia stupri*. This permit to prostitute themselves was, for a long time, only given to plebeian women; but under the Empire, when public depravation had attained

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its extreme limits, some of the patrician class, *ingenuee*, claimed a right to be so inscribed.\*

Prostitutes were condemned to civil death as infamous. This was, likewise, the case with men who gave themselves up to the trade of pimps or procurers, the *lenocinium*. This brand of infamy was an indelible stain, attached to all agents of prostitution, public girls and their patrons, the *leno* and the *lena*, to coachmen, hotelkeepers, renters of property, bakers, perfumers and other merchants, designated under the generic name of *meretrices* — that is to say, all those who speculated in this shameful traffic in the human body. For such turpitude, said the law, is not abolished by intermission.

In contradiction to the spirit of the Roman law, all *meretrices* who were deprived of their civil rights were, meantime, subjected to their proportional share of city

\*Wives of senators and noblemen solicited the privilege of being classed as *Meretrices* upon the public registers of the magistrates, in order to avoid the punishments threatening them from the watchfulness of their families, and in order to lead a licentious life, which seemed to please many of them. Here is what Tacitus says, in his "Annales," Liber ii, Cap. lxxv:

"The Senate this year made severe rules to repress the dissolution among women. It forbade the trade of prostitute to those having grandparents, fathers, or patrician husbands; for Vistilla, of a prætorian family, had gone to the magistrates to have her name inscribed on the list of public girls (*Nam Vestilia, prætoria familia, genitita, licentiam stupri apud Ediles vulgarerat*), according to the custom of our fathers, who thought a woman should be severely punished for a simple declaration of immodesty (*More inter veteres recepto, qui satis poenarum adversum impudicas in ipsa professione flagitii credebant.*)"

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taxes; they had to pay the *vectigal* or the *meretricium*.

It was Caligula who had the idea of imposing a tax on public debauchery, following the plan pursued in Greece, without, in the meantime, abolishing it. Alexander Severus found this money had a bad moral smell, and only consented to receive it under the name of taxes collected for the support of public buildings. History does not tell us whether the budget of public monuments was added to the civil list of the Emperor. That might have been a very remarkable precedent for these political financiers. Theodosius and Valentinian abolished it completely, but their successors reestablished it without shame. Anastasius, finally, did away with it forever.

Another law relative to prostitution forbade citizens to marry slaves freed by the *lenones*, forbade public girls to marry, and also forbade senators to wed the daughters of *lenones*.

Police regulations imposed a particular costume on all prostitutes. In place of the modest stola of honest matrons, which fell down to the feet, they could wear only a short tunic and a toga open in front — which gave them the surname of *togatae*. At a certain epoch they adopted from Asiatic courtezans the transparent robes of silk, *sericae vestes*, which permitted them to exhibit all parts of their body in semi-nudity. The matrons, under the Empire, adopted this fashion, and in their turn wore this livery or costume of infamy, which

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so incensed Seneca that he said: "We import these goods at great expense from far-off countries for our women, who have nothing more to show in secret to their lovers." White chaplets, *vittae tenues*, which held up the hair of young girls and honest women, were forbidden to public prostitutes. Women of the town usually dressed their hair in blonde wigs or dyed their locks yellow, hiding them under a hood or cowl, the *palliolum*. At the circus or in the theater, and at public reunions, they wore a special head-dress or bonnet—a mitre, nimbus or a tiara, as they might choose, with flowers and sometimes, with ornaments of gold and precious stones. The mitre, less divided than that worn by priests, was also ornamented with two pendants hanging over the cheek. Finally, they wore sandals on their feet; socks and laced shoes were reserved for honest women.

By a decree of Domitian, they were forbidden to promenade the streets in litters. For these vehicles, reserved, upon their invention, for honest and pregnant women, soon became a sort of ambulant couch for the greater courtezans. They were carried by eight slaves, and courtezans often made their lovers get into such portable beds, and, after closing the curtains, did many wanton acts. When they were alone, *in patente sella*, they exhibited themselves in the public streets, exposed for sale upon soft cushions, striving to draw the regard of men and to provoke masculine desire. After the time

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of Domitian,\* they resumed the use of the litter, and honest married women likewise used it, too, which led Seneca to remark: "Roman matrons reclined in their carriages as though on public sale."

### XXI. MASCULINE PROSTITUTION

WE HAVE successively reviewed all varieties of prostitution: guest prostitution; pagan religious prostitution; legal prostitution practiced by girls of the town, by she-wolves and by great courtezans, matrons and free women. Let us now turn to the subject of prostitution among men, which was as widespread as that among women, not only in the plebeian class, among free men and slaves, but also in the higher classes of society — among emperors, senators and nobles — whose vices and corruption will always astonish modern civilized and Christian nations. Here are the facts:

Cæsar. It was known that this man seduced Postumia, wife of Servius Sulpicius; Lollia, wife of Aulus Gabinius; Tertulla, wife of Marcus Crassus; Marcia, wife of Cneus Pompeius; and Servilia and her daughter Tertia. After all the adulteries in which he involved the

\*This decree of Domitian, like those of Augustus and of Tiberius, was a mere act of hypocrisy. These crowned monsters who, on mounting the throne, placed themselves outside the pale of decency, even while affecting the utmost concern for public morality, set a personal example which was absolutely putrid. But, as Sabatier observes: "What do laws in the interest of morality amount to, when public morality is openly outraged by those who make these laws?"



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good names of Roman matrons, after his amours with Eunoe of Mauritania, and Cleopatra, it was still necessary for him to prostitute himself to men. He who had Cæsar's "virginity" was Nicomedes, King of Bithynia. Cicero affirms this in his letters. Dolabella, as the tribune of the Senate, reproached Cæsar and called him "the concubine of a King." Curius boldly called him the "lupanar of Nicomedes," and the "Bithynian prostitute." One day, when he had the impudence to speak in favor of Nysa, the daughter of his male lover, Cicero interrupted him with a gesture of disgust. "Let us pass over that, I pray you! We know too well now what you have received from Nicomedes and what you have paid for it."

Octavius designated Cæsar as *Queen* and *King*. After the conquest of Gaul, Cæsar, mounting to the Capitol, heard his soldiers singing around his triumphal chariot: "Cæsar conquered the Gauls, but Nicomedes conquered Cæsar. Today Cæsar triumphs for conquering the Gauls, but Nicomedes, who conquered Cæsar, does not come in triumph."

One day, when led to say that he was walking on the heads of his fellow-citizens, the retort was made that that was "a difficult task for a woman," and Cæsar answered that "Semiramis had reigned in Assyria and the Amazons in the greater portion of Asia." (Suetonius.)

Such was the great Cæsar, "the husband of all women and the wife of all husbands."

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Octavius. Suetonius says of him: "His reputation from youth up was marked by more than one reproach." Mark Anthony reproached him with having "bought, at the price of his honor, the adoption of his uncle." Lucius, brother of Mark Anthony, remarked of Octavius that "after giving up the flower of his innocence to Cæsar, he sold it a second time, in Spain, to Hirtius, for 300,000 sesterces." And Lucius added that "Octavius was in the habit of burning the hair from his legs, to the end that it might come out softer." Sextus Pompey called him *effeminatus*, and all classical scholars know what that meant in ancient Rome. All the populace applied to him one day, amid great acclamation, a certain verse, recited in the theater, spoken of a priest of Cybele who played on the psaltery. This verse, taken in an equivocal sense, signified: "See this ruler of the universe. *Vides ut cinaedus orbem digito temperet.*"\*

Octavius was not only a sodomite; he was, also, like his uncle, subject to attacks of erotic fury, directed toward married women, but chiefly toward virgins, "*ad vitiandas virgines promitior.*" Suetonius affirms this fact in the following terms: "His friends occupied themselves in seeking married women and young girls, whom he made stand naked in his presence, in order to examine them as one did slaves in the market of Toranius;" while Dufour says: "It is thus that the sad objects of imperial luxury came to him before being approved and

\*The play is on the word, *orbem*.

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chosen; they had to fulfill certain requirements imposed by the caprices of Augustus, who was very curious as to the most secret details of their beauty." Commentators have since found an interpretation for the words "*conditiones quaesitas*," left by historians under a transparent veil.

Another episode illustrative of his immorality and despotism, is reported by Suetonius and Mark Anthony. "In the midst of a banquet, Octavius passed out of the dining-hall into a chamber adjoining, with the wife of one of the consuls, who was present as a guest; and when she returned with Octavius, after having given the assembled banqueters time to empty more than one cup of wine to the glory of Cæsar, the lady's eyes were red and her hair was disheveled. The husband alone took no notice of it." Suetonius adds, in the following chapter: "There was much talk of a secret dinner, called the 'repast of the twelve divinities,' in which the guests were attired like gods and goddesses, the emperor representing Apollo." Mark Anthony, in several violent letters against the Emperor, did not hesitate to name those who were at these famous, or rather infamous, feasts, upon which, some anonymous author wrote:

*When that, among the cries, scandal and outrage,  
Apollo and his holy image were profaned  
By Cæsar and his friends in guilty play,  
Portraying pleasures and the crimes of gods —*

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*Aye! all protecting gods of Rome and Italy  
Did hide their eyes at this impious scene,  
And the great Jupiter descended from his car  
From off the throne where Romulus had placed him.*

This was Octavius Augustus, the hypocritical author of the law regarding adultery and the incestuous lover of his own daughter Julia.

Tiberius. Suetonius relates this monster's corruption.

"He established a new magistracy, the incumbent of which might have been called the 'Superintendent of Voluptuousness,' an office which was placed in charge of Cæsonius Priscus, a Roman knight — *novum officium instituit, a voluptatibus, praeposito equito romano Tito Caesonio Prisco.*"

He had at his pleasure resort at Capri lodgings destined for his more secret debauches; it was there that young girls and boys provided him with the most monstrous amusements. Forming themselves in an interlaced triple chain, they prostituted themselves in the imperial presence, in order to reanimate, by this spectacle, the waning desires of an old man. He had several chambers decorated with the most lascivious paintings, depicting the rites of Elephantis, etc., with the object of furnishing models of enjoyment — *ne cui in opera edenda exemplar imperialae schemae deesset.*

He pushed his turpitude even further, it is said, and to a point that is difficult to believe. It was reported that

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he took mere infants, whom he called "little fishes," to play over his body while in the bath, to bite him, etc. It is said that upon one occasion, at a sacrifice, he suddenly fell in love with the beauty of the lad who presented the incense, and waited until the end of the ceremonial to do violence to this young man, as well as to his brother, who played the flute. He followed them and broke their legs, when they reproached him with his infamy. He killed Mallonia, who had screamed at him as a disgusting and impure old man — *obscenitate oris hirsuto atque olido seni clare exprobatâ*.

Also, in the "*Atellanae*"\* the actors, amid great applause, associated Tiberius with an obscene painting of an old ram licking a young goat — *hircum vetulum capris naturam liguriet*. History accuses Pomponius, Flaccus, Sestius Gallus and others, with whom he prostituted himself in midnight orgies, in which young girls entirely naked served the roistering guests — "*Nudis puellis ministrantibus*."

Caligula. "This wretch," says Suetonius, "had criminal commerce with all his sisters, whom he afterwards prostituted to his pimps. He was as infamous in his marriages as in his divorces. He was both corrupter and corrupted. He loved, with a disgraceful passion, Marcus Lepidus, Mnester the actor and certain hostages; and Valerius Catullus, a young man, reproached the monster with having violated his person — *Valerius Catul-*

\* On the *Atellanae*, see La Croix, p. 333, note.

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*lus consulari familiae iuvenis stupratum a se, ac latera sibi contubernio ejus defesso etiam vociferatus est."*

Not to mention his incests with his sisters and his passion for the courtesan Pyralis, Caligula had no respect for even the most distinguished women of his court. He invited them to dine with their husbands, and made them pass in review before him, examining them as attentively as would a slave merchant, even lifting up their chins with his hand if they were filled with shame, and making them kiss his head. He took into a neighboring apartment any woman he desired, and would reenter the banquet hall with all the evident traces of recent debauchery, praising or blaming the charms or faults of this or that one with whom he had associated intimately. He often ate and slept in the stables with his coachmen, and gave one of them, named Cythicus, two millions of sesterces, after a drunken debauch, to commit a certain nameless act. He transformed his palace into a lupanar and a play-house, where he invited the higher class of the Roman aristocracy, in order to steal their money and associate them with himself in his filthy sprees. It is to this brute that we owe the *vectigal* of prostitution, a tax of one-eighth her daily gain (*ex cap-turis*), which each public girl, and each individual associated with her, was obliged to pay.

Claudius was the imbecile husband of that Messalina, who was wont to prostitute herself to the muleteers of Subura. He had one thing to commend him over his



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predecessors: he did not prostitute himself to actors, but limited himself to purely physiological excesses. Suetonius renders him justice in this passage of his history: "*Libidinis in feminas profusissimae, marium omnino expers.*" He carried his love for women to excess, but held no commerce with men. This exception was so remarkable as to lead to special mention.

Nero. Domitius, his father, responded to one of his friends who questioned him as to his son at birth: "From Agrippina nothing can come except a monster, a pest to humanity — *Domiti negantis quidquam ex se Agrippina nisi detestabile et malo publico poluisse.* This prediction was true, according to Suetonius, the historian of the Cæsars, for he says: "Without speaking of his infamous commerce with free men and his numerous adulteries, he violated a vestal virgin named Rubria. He made a eunuch of a young boy named Sporus, and married him under the most solemn ceremonies — *puerum Sporum, exsectis testibus, etiam in muliebre naturam transfigurare conatus est; cum dole et flammeo per solemnium nuptiarum celeberrimo officio deductum ad se pro uxore habuit.*" He dressed this eunuch Sporus up like an empress, and accompanied his litter throughout Rome, as well as on military marches abroad, bestowing kisses upon his favorite from time to time, *identidem exosculans*. It has been asserted that he wished to make his own mother his mistress, and that the enemies of Agrippina persuaded him not to do so, for fear that this

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imperious and violent woman would be pleased with the novel favor. He had among his concubines a woman much resembling Agrippina, who always assured him that she was his mother, and with her, his habits were more filthy than ever — *libidinatum inceste ac maculis vestis proditum affirmant*. For further information, the reader is referred to Suetonius, as much of what the latter relates will not bear an English rendition.

Galba. Pederasty was one of his vices, but he preferred robust maturity to delicate youth. "*Libinis in mares pronior, et cos nonnisi proeduros, exoletosque Suetone.*" While in Spain, Icelus, one of his ancient catamites, came to announce the death of Nero, and not only did he embrace him indecently before every one, but had him depilated in order that he might resume his former function.

Vitellius. After Otho, who openly celebrated the mysteries of Isis during the few years of his reign, came Vitellius. He passed his infancy and youth at Capri, serving the pleasures of Tiberius. He kept the surname of *Spincter*, invented by Tiberius to express the most monstrous debauches. His kingdom lay among actors, coachmen and free Asiatics.

Commodus. The historic remarks on this Emperor will not even bear anything like a full English translation, Commodus being as licentious and as infamous as Caligula and Nero. The historian Lampridius has written of him: "He was shameless, wicked, cruel, libidin-

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ous and"—but let us introduce the Latin: "*Turpis, improbus, crudelis, libidinosus, ore quoque pollutis, construpratis fuit.*" His palace was a place of debauchery; there he drew about him the youngest and most beautiful women, like slaves attached to a lupanar, to serve his impure caprices. He lived with actors and prostitutes, and frequented houses of ill-fame, where, disguised as a eunuch, he was wont to go, carrying refreshments and water. Upon his triumphal chariot, when he entered imperial Rome, sat his male favorite, the ignoble Anteros, whom the emperor overpowered with filthy kisses. He often passed entire nights in drunken debauches with Anteros. He kept several hundred concubines in his palace, among them many married women whom he had prostituted. He had an equal number of horrible *caedes*, chosen from different classes of society. These so-called men and women met him each day at the convivial board, and were the boon companions of his imperial orgies. (See Suetonius for further particulars.)

Heliogabalus was the very incarnation of vice and satyromania. He dressed like a woman, covered himself with jewels and prostituted himself to any one who desired his company. He was the worthy son of a courtesan, Semiramis, and of Caracalla. He sought physically fine-formed men all over his empire. At the circus, he always selected the most robust gladiators to be his companions in infamy. He associated with coachmen, with whom he engaged in filthy debauches—among others

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Hierocles, for whom he had a violent passion. He often gave the latter, in public, the most disgusting caresses — "*Hieroclem vero sic amavit ut eidem oscularetur inguina.*"

In order to be able to choose his male lovers at pleasure, according to the qualities they possessed, *ut ex eo conditiones bene vasatorum hominum colligeret*, he constructed public baths in his palace, where he bathed with the vulgar populace of Rome. He also made visits to houses of ill-fame, and raised to the highest dignities of the empire those who possessed the most enormous virile attributes — *commendabos sibi pudibulum enormitate membrorum.*

Many other vile things might be narrated of this impure High Priest of the Sun and of his relations with the priests of Cybele and the representatives of feminine prostitution, but let us bring this biographical sketch of the Cæsars and other Roman tyrants to an end.

Meantime, we are led to several conclusions. One of the first is with regard to the influence of the morals of sovereigns on their people, the pernicious effects of libertinism on the part of the aristocracy upon the lower classes of society, and the example which prostitution in the court fatally set for all ranks of society. The learned Barthelemy has expressed this idea in his introduction to the "*Voyage to Greece*," where he remarks: "Those who are at the head of governments, falling from grace, make the most profound impression. The

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corruption of the least citizen is easily repressed and kept in obscurity, for corruption only extends from one class to another. When it pervades the places where power is held it has more force than even the laws themselves," etc. It is for this reason that, at all epochs and among all nations, absolute power has always led to moral depravation, and has been one of the effective causes of prostitution. It could not be otherwise, when there is placed in the hands of a man, raised up and almost worshipped, a sovereign power which permits him to dispense, at the will of his own caprice, favors, distinctions and wealth. When, around the thrones of princes, so-called noble courtezans are permitted to gather as the docile instruments of ambition, these courtezans, like women of modern days, who give themselves up to titled prostitution, are the worst of influences.

These sanguinary satyrs, dangerous from all points of view, have not always, by philosophers, been held responsible for their crimes. They belong, up to a certain point, it is true, among the subjects of morbid psychology, in the domain of the medico-legal expert.

## XXII. LEGAL PEDERASTY

THE ETRUSCANS, Samnites and the Messapians, as well as the early inhabitants of Greater Greece, first contracted the vice of pederasty and communicated it to the Romans. It is not astonishing, after the ignomin-

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ious orgies of the emperors, if men and women of the lower classes gave themselves up to prostitution, and submitted to the brutal passions of others of their sex. As many lupanars for boys as for women were soon to be found. The law accorded pederasty and similar connections against nature the same tolerance as the venal amours of courtezans. It received the tax for prostitutes from men as well as from women. The only restriction imposed was one respecting freemen, *ingenui*, but Romans could use at their pleasure sodomitic slaves and such men and children as were not citizens. The *Lex Scantinia* came to be enacted following an attempt at violence on the part of Caius Scantinius against the son of a politician named Metellus. This law said nothing about attacks of citizens on unfortunate helots, and certain of aristocratic families even gave their sons a small slave, *concupinus*, upon whom to practice their developing passions. The "Epithalamium of Julia and Mallius," by Catullus, gives a remarkable picture of the depravity of morals on the part of the proud patrician families with respect to conquered populations, and of the indignities to which the miserable peoples who submitted to their authority were subjected. The Latin tongue had adopted the expression *pueri meritorii* to designate children condemned to masculine prostitution; afterwards, at a certain age, the latter were called *pathici*; *ephebi*; *gemelli*. Trained from childhood to the sad and disgusting trade for which they appeared to have been



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born, they knew how to depilate themselves, to perfume themselves, how to curl their long hair, and to give their bodies a truly feminine contour. Dancers, actors and mimics were recruited from this class of society, and became, thus, *cinaedi*, the greater portion of them having been castrated. This castration was performed either by barbers, *tonsores*, or by dealers in eunuchs, *mangones*. The operation was performed in infancy. "*Ab ubere raptus puer*," remarks Catullus, and in the same sense Martial, in his verses, says:

*Rapitur castrandus ab ipso  
Ubere: suscipiunt matris post viscera pænæ.*

Otherwise, castration was made at an advanced age, *ut mentulatiores essent*, to offer Roman dames, following the expression of Saint Jerome, *securas libidinationes*. Juvenal has stated this very clearly in his satire on women, and moreover, makes a further remark: "It was never a deformed child that the cruel iron of a tyrant deprived of the source of life. For, Nero, among all the young patricians for whom he had a passion, never touched the lame or humpbacked."

*Nullus ephebum  
Deformem sæva castravit, in arce tyrannus,  
Nec protextatum rapuit Nero loripedam, nec  
Strumosem atque utero pariter gibboque tumentem.*

But eunuchs of this sort did not serve women only; they were used also by pederastic husbands, *paedicones*,

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whence the old proverb: *Inter faemines viri et inter viros faeminae*.

Dufour says: "In order better to understand how incredibly common this crime was among the Romans, it is necessary to remember that the latter demanded of the masculine sex all the sexual pleasures that women could provide, and others even more extraordinary still, since eunuchs destined to love against nature were sought after with great pains. Every citizen, no matter how high his character, kept in his house a seraglio of young slaves, under the very eyes of his relatives, wife and children. Rome, besides, was filled with male pimps, who rented themselves out like girls of the town; there were houses especially devoted to this kind of prostitution, and there were procurers who followed no other business than that of renting out, for profit, a hoard of degraded slaves, and even freemen."\*

In chapter viii of the "Satyricon" of Petronius, the Latin author permits us to witness a scene that forms one of the most interesting documents in the history of prostitution. In speaking of "that old man," whom he meets at night, lost in the streets of Rome, Ascyltos adds:

\*A certain Papirius was sentenced for an act of pederasty towards an *ingenius*, or *freeborn man*, by the name of Publius. This same Publius was afterwards condemned for a similar act against another free-born citizen. Morgus, a military tribune, was likewise condemned for not respecting an officer of his legion. The Centurion Cornelius was expelled from the army for having violated a private soldier in his company.

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"This man jingled his purse from one hand to the other, the infamous rascal! He dared ask for my dishonor at the price of gold. Already, the old satyr had seized me by the arm, and had I not most vigorously resisted, my dear Euclopus, you understand what might have happened." During this recital by Ascylos, the very old man who had attempted the outrage appears upon the scene, followed by a pretty young woman. Addressing Ascylos, the old man says: "In this room pleasure awaits us both. The choice of parts is at your disposition," etc. We will refrain from a further translation of a most degrading picture of Roman morality. This picture was painted by Petronius, the favorite of Nero, the elegant Arbiter and agent of this horrible ruler's so-called pleasures.

If this voluptuous courtier, the idol of a corrupted Roman court, the author of the light but veracious "Satyricon," gives us vile pictures of the erotic fury of his fellow-citizens, Juvenal, whatever certain moralists may say, has not exceeded the limits of the truth in his immortal satires. And, without desiring to rehabilitate the institution of legal prostitution, one has a right to demand to what excesses these Romans of the empire may not have gone in order to respond to their cynical passions. These passions were not practiced alone upon *cinaedes* and *pathici*; all the refinements of debauchery were put in use to satisfy the shameless and voluptuous lusts of the men and women of that epoch. Far more

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even than the Greeks, the Romans were familiar with Phœnician and Lesbian vices, *irrumare*, *fellare* and *cunnilingere*. Any one choosing to read the epigrams of Martial and of Catulus, the lives of the Cæsars, and especially, the life of Tiberius, will find sufficient historical evidence, complete enough, and this can all be corroborated by ancient paintings, engravings and sculpture — the remains of Latin civilization and of prostitution in the Roman Empire.

To the descriptions we have given in our work upon "Physicians and Morals of Ancient Rome, According to the Latin Poets," we have nothing to add. All we can say is that such vices were introduced into Greece by the Phœnicians, and came from Syria \* into Italy, as the poet Ausonius says in one of his epigrams, which will not be translated into English.

*Eunus Syriscus inguinum liguritor,  
Opicus magister (sic cum docet Phyllis)  
Muliebre membrum quadriangulam cernit:  
Triquetra coactu literam ducit.  
De felle femorum altrinsecus pares rugas,  
Mediumque, fissi rima qua patet, callem  
Dicit esse: nam trifissalis forma est.  
Cui ipse linguam quum dedit suam est;*

\*Syria was the permanent centre of leprosy and the *lues venerea*.  
(See Ausonius, Epigram No. 128.)

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*Veramque in illis esse notam sentit,  
Quid imperite, putor imi scriptum  
Ubi locare convenit longum?  
Miselle doctor, tibi sit obscæno.  
Tuumque nomen sectilis signet.*

### XXIII. DEPRAVATION IN ROMAN SOCIETY

THE TESTIMONY of historians who have written on prostitution inspired Chateaubriand's eloquent chapter on the morals of the people of antiquity. He has shown us the Romans awarding a prize to the most immodest. "*Impios infamia turpississima*," according to the energetic expression of Philo, a Latin author. And he adds: "There were entire cities devoted to prostitution. Inscriptions written over the door of places of debauchery and obscene images found in Pompeii, lead to the belief that this city enjoyed such a privilege. Though philosophers meditated on the nature of God and man in this Sodom, their unearthed books have less ably resisted the cinders of Vesuvius than the clay images of the secret museum at Portici. Cato the Censor praised those young men given up to vice, of whom the poets sang, after feasts. These unfortunates were to be seen waiting upon beds to be outraged. *Transeo puerorum infelicium greges quos post transacta convivialiae cubiculi contumeliae expectant.*"

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An historian of the fourth century, Ammianus Marcellinus, has also accurately painted for us a Roman scene, which shows us the licentiousness at which this so-called civilized race had arrived. Speaking of the descendants of the most illustrious families, our author remarks:

"Reclining on high chairs, they sweated under the weight of their mantles; or, if lightly attired, the wind would lift their drapery, and they would shake themselves from the left side in order to display their flounces, and permit one to see their underclothes, which were embroidered with the figures of animals. Strangers went to see them, and were overpowered with their caresses and questions. They paraded the streets with their servants and buffoons. Before these idle patricians went grimy cooks, followed by slaves and other human parasites. The procession would be closed with eunuchs, old and young, pale, livid, frightful to contemplate.

"The populace had no other amusement than the tavern or the theater; here they amused themselves by making tremendous noises with their nostrils.

"The rich went to the baths covered with silks, accompanied by fifty slaves. As soon as they entered the bathing pools they would cry: 'Where are my servitors.' And if they found some old hag, worn out in the public service, some ancient prostitute who trafficked in her body, they would run to her and overwhelm her with filthy caresses. These were the people whose ancestors



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were once reminded by a senator that no woman should even be kissed in the presence of her daughter.

"These illustrious patricians, when they went into the country or to the chase were carried in painted barges during the hot season, from Puteoli to Caieta, and they would compare these petty voyages to those of Cæsar and Alexander. A fly perched on the fringes of their gilded fans, a ray of sunlight passing through some opening in their parasols, filled them with grief.

"Cincinnatus would have lost the glory of his poverty, if, after his dictatorship, he had cultivated fields as vast as the space occupied by the palaces of his descendants. The people respected no one but senators; they had no sandals on their feet, yet gave themselves high-sounding names; they drank, gambled and plunged headlong into debauchery. The circus was their temple, their abiding-place, their Forum. The oldest of them swore, by their gray hair and wrinkles, that the Republic was lost, if such and such a coachman did not do this or that. Attracted by the odor of meats, these masters of the world followed after women and cried out as though famished, going into certain houses as though to eat the patrons."

According to Socrates, the scholastic, cited by Chateaubriand, the disorder among the police of Rome was extreme; we may judge of this from a circumstance that occurred during the reign of Theodosius. The Emperors had built great houses, and public women attracted pass-

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ers-by into these establishments; the latter no sooner entered than they fell into underground traps. There they remained prisoners the rest of their lives, obliged to turn the mill-stones of the mills, without their relatives ever knowing what became of them. One day a soldier of Theodosius, caught in this trap, armed himself with a knife and killed one of his jailers, making his escape. Theodosius then demolished all such buildings, and also tore down the houses of prostitution that had been occupied by adulterous women.

Salvianus declared there was no punishment the Romans did not deserve. "Gourmands and the impure-minded dominate everywhere," says he. "The legitimate and respectable wife is confused with concubines. Masters use their authority to force their slaves to yield to their desires. Abomination prevails everywhere, even in places where girls have the right to be chaste. The cities are filled with infamous houses, and such places are no less frequented by men of quality than by those of low condition. All seem to regard libertinism as one of the privileges of their birth, and women all pride themselves upon surpassing other women, in impurity rather than in nobility of soul."

Society even sank so low as to countenance the selling, every day, of poor girls who had had the misfortune to be born in a servile condition; the law of slavery favored this infamous commerce, which was carried on in the open market.

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Elegant prostitution has always, in fact, resulted in the utter demoralization of family life. Great courtezans have ever attracted married men, and legitimate wives have often sacrificed their honor to dispute with others an ephemeral social success. They have held it an honor to take from their rivals a part of the triumphs and adulation that men accord such creatures. It was thus that aristocratic matrons came, like great *meretrices*, to show themselves in public places. Like women of the town, they too, had to have litters, lined with rich cushions, and also a procession of servants — fashion then as now imitating the methods of harlots, in matters of costume and equipage. Respectable women, then as now, copied all the courtezans' fashions and extravagant toilets, even their mannerisms. Finally, respectable women wished to have lovers, too, patrician, plebian or eunuchs. The fashionable world created matronal prostitution.

"The servants who accompanied their vehicles were louder and even more indecent," says Walkenaer, "making way for effeminate young men, *effeminati*, whose fingers were loaded down with rings and whose togas were always elegantly made. With hair curled over their perfumed brows and faces covered with small spots, like ladies of the court even in the last century, they sought to render their physiognomy more piquant. Men were also to be seen with athletic forms, taking a great pride in their muscular power. Their step was

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rapid and martial, offering a complete contrast to the composed step of the young gilded youth of the capital, who, with carefully curled hair and sunken cheeks, cast lascivious glances from side to side. These two species of male promenaders were most often only slaves or gladiators, but certain women of high rank chose their lovers from the most infamous classes, while their young and handsome followers preserved their purity against the attacks of men of their own condition, and only gave themselves up to the seductive arts of noblemen and senators."

Actors, gladiators and comedians were, in fact, the preferred lovers of the great Roman ladies. In his sixth satire, dedicated to them, Juvenal relates anecdotes of their shameful prostitution. Perseus has also made Roman matrons the subject of satire and epigram. Petronius, likewise, describes them as "finding their amours in the dirt, because their senses were only awakened at the sight of a slave or servant, with his skirts pulled up. Others dote on a gladiator or a dusty mule-driver, or some low-born actor who displays himself on the stage. My mistress is of this number; she gives herself up on the very steps of the senate, where the nobles sit, or, rather, she seeks places higher up in the gallery, with the object of satisfying more plebeian passions."

When Asiatic morals spread throughout Roman society, that society took for a rule the celebrated maxim of Aristippus: "*Vivamus dum licet esse, bene.*" Life

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had no other object for them than pleasure — festivals, plays, the circus, table and voluptuousness. The *comesationes* were festivals lasting from evening until dawn, perfect orgies, at which Priapus, Comus, Isis and Venus presided, along with Volupia and Lubentia, festivals ending in drunkenness, debauchery and the exhaustion of all physical forces. Daytime was devoted to sleep and disgraceful pastimes at the public baths.

In order to comprehend the vices and disorders of the Roman people, it is necessary to read their satirical poets, and especially the "Satyricon" of Petronius. The latter relates the rivalry between two men, both in love with the same Giton, and Giton's later violation, publicly consummated, etc.; the rest is unfit for an English rendering. To this Pantagruelic feast those of our readers fond of high-flavored dishes are referred.

Let us stop here. The picture is complete. Our readers may pronounce upon the morality of the Roman aristocracy. Certain it is that the "Satyricon" of Petronius is not an historical document, that the author has only written a romance, and that his characters belong to fiction. But no one can deny the fact that his work is a study of the morals of an epoch, and that it is necessary to recognize in the typical scenes he has drawn, with great talent, a true picture of scandalous nights in the court of Nero. This terrible satire was so mordant that the Roman Sardanapalus decreed the death of the author. Martial, Juvenal, Suetonius and Tacitus merely

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confirm Petronius. And of the court of the Cæsars, has not Cicero said — and the words, in his mind, all synonyms — "*Libidines, amores, adulteria, convivia, commensationes*"?





# SACRED PROSTITUTION

BY

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## SACRED PROSTITUTION

**M**R. DARWIN, in a recent work (*The Descent of Man*, vol. ii., p. 361), seems to endorse the opinion that the high honor bestowed in ancient times on women who were "utterly licentious" is intelligible only "if we admit that promiscuous intercourse was the aboriginal, and, therefore, long-revered, custom of the tribe" (see Sir John Lubbock's "Origin of Civilization," p. 86); and I propose, in the present paper, to show that the fact referred to has nothing at all to do with the custom it is adduced to support.

The examples on which Sir John Lubbock relies have been taken from Dulaure's work on ancient religions, but they are more fully detailed in the "Histoire de la Prostitution," by M. Pierre Dufour, and they certainly form one of the most remarkable chapters in the history of morals. According to Herodotus, every woman born in Babylonia was obliged by law, once in her life, to submit to the embrace of a stranger. Those who were gifted with beauty of face or figure soon completed this offering to Venus; but others had to remain in the sacred enclosure for several years before they were able to obey the law. This statement of Herodotus is confirmed by the evidence of Strabo, who says that the custom dated from the foundation of the city of Babylon. The compulsory prostitution of Babylonia was connected with

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the worship of Mylitta, and wherever this worship spread it was accompanied by the sexual sacrifice. Strabo relates that in Armenia the sons and daughters of the leading families were consecrated to the service of Anaitis for a longer or shorter period. Their duty was to entertain strangers; and those females who had received the greatest number were, on their return home, the most sought after in marriage. The Phenician worship of Astarté was no less distinguished by sacred prostitution, to which was added a promiscuous intercourse between the sexes during certain religious *fêtes*, at which the men and women exchanged their garments. The Phenicians carried the custom to the Isle of Cyprus, where the worship of their great goddess, under the name of Venus, became supreme. According to a popular legend, the women of Amathonte, afterwards noted for its temple, were originally renowned for their chastity. When, therefore Venus was cast by the waves naked on their shores, they treated her with disdain; and, as a punishment, they were commanded to prostitute themselves to all comers, a command which they obeyed with so much reluctance that the goddess changed them into stone. With their worship of Astarté, or Venus, the Phenicians introduced sacred prostitution into all their colonies. St. Augustine says that at Carthage there were three Venuses rather than one — one of the virgins, another of the married women, and a third of the courtesans — to the last of whom it was the Phenicians sacrificed the

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chastity of their daughters before the latter were married. It was the same in Syria. At Byblos, during the *fêtes* of Adonis, after the ceremony which announced the resurrection of the god, every female worshipper had to sacrifice to Venus either her hair or her person. Those who preferred to preserve the former adjourned to the sacred enclosure, where they remained for a whole day for the purpose of prostituting themselves.

The same curious custom appears to have been practiced in Media and Persia, and among the Parthians. The Lydians were particularly noted for the zeal with which they practiced the rites of Venus. They did not limit their observance to occasional attendance at the sacred *fêtes*, but, says Herodotus, they devoted themselves to the goddess, and practiced for their own benefit the most shameless prostitution. It is related that a magnificent monument to Alyattes, the father of Cræsus, was built by the contributions of the merchants, the artisans and the courtezans, and that the portion of the monument erected with the sum furnished by the courtezans much exceeded both the other parts built at the expense of the artisans and merchants.

Some writers deny that sacred prostitution was practised in Egypt, but the great similarity between the worship of Osiris and Isis and that of Venus and Adonis renders the contrary opinion highly probable. On their way to the *fêtes* of Isis at Bubastis the female pilgrims executed indecent dances when the vessels passed the



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villages on the banks of the river. "These obscenities," says Dufour, "were only such as were about to happen at the temple, which was visited each year by seven hundred thousand pilgrims, who gave themselves up to incredible excesses." Strabo asserts that a class of persons called *pellices* (harlots) were dedicated to the service of the patron deity of Thebes, and that they "were permitted to cohabit with anyone they chose." It is true that Sir Gardner Wilkinson treats this account as absurd, on the ground that the women — many of whom were the wives and daughters of the noblest families — assisted in the most important ceremonies of the temple. This fact is, however, quite consistent with Strabo's statement, which may have referred to an inferior class of female servitors; and, considering the customs of allied peoples, it is more likely to be true than the reverse. The testimony of Herodotus is certainly opposed to that of Strabo. But the former acknowledges that he did not reveal all that he knew of the secrets of Egyptian worship, and we must, therefore, receive with some hesitation his assertion that "the Egyptians are the first who, from a religious motive, have forbidden commerce with women in the sacred places, or even entrance there after having known them without being first cleansed." The Greek historian adds: "Almost all other peoples, except the Egyptians and the Greeks, have commerce with women in the sacred places; or, when they rise from them, they enter there without being washed." What-

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ever may be the truth as to the inhabitants of ancient Egypt, at the present day the dancing girls of that country, who are also prostitutes, attend the religious festivals just as the ancient devotees of Astarté are said to have done.

If we test the value of Herodotus' evidence on the matter in question by what is known of Grecian customs, it will have little weight. Sacred prostitution at Athens was under the patronage of Venus Pandemos, who is said to have been the first divinity that Theseus caused the people to adore, or, at least, to whom a statue was erected in the public place. The *fêtes* of that goddess were celebrated on the fourth day of each month, a chief part in them being assigned to the prostitutes, who then exercised their calling only for the profit of the goddess, and they expended in offerings the money which they had gained under her auspices. At the height of its prosperity the temple of Venus at Corinth had, according to Strabo, one thousand courtezans. It was a common custom in Greece to consecrate to Venus a certain number of young girls, when it was desired to render the goddess favorable, or when she had granted the prayers addressed to her.

The ordinary Athenian prostitutes appear to have been dedicated to the public service, and they were forbidden to leave the country without the consent of the Archons, who often accorded it only on receipt of a guarantee that they would return. There would seem

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even to have been a college of prostitutes, which was declared useful and necessary to the state. The story of the social influence of the *heretae* during the palmiest days of Greece is too well known to need repetition here; it will be found fully detailed in the pages of Dufour. The majority of the *heterae*, however, were far from being in the position of Aspasia, Laïs and others, who were the friends and even instructors of statesmen and philosophers. Although they were allowed some of the rights of citizenship, they were often treated with implacable rigor by the Areopagus, and their children were condemned to the same ignominy as themselves. Curiously enough, the chief accusation against the prostitutes was their irreligion; and, although they were priestesses in some temples, from others they were rigidly excluded.

Among the Romans the prostitute class held a much lower position in public opinion than with the Greeks, and for a long time its members were treated as below the attention of the legislators and were left to the arbitrary regulations of the police. They were classed with the slave population as civilly dead; and, having once become "infamous," the moral stain was indelible. Dufour says, as to the religious character of Latin prostitution: "The courtezans at Rome were not, as in Greece, kept at a distance from the altars. On the contrary, they frequented all the temples, in order, no doubt, to find their favorable chances of gain; they showed their grat-

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itude to the divinity who had been propitious to them, and they brought to his sanctuary a portion of the gain which they believed they owed to him. Religion closed its eyes to this impure source of revenues and offerings; civil legislation did not meddle with these details of false devotion, which concerned only religion; and, thanks to that tolerance, or rather the systematic abstention from judicial and religious control, sacred prostitution preserved at Rome nearly its primitive features, with this difference, nevertheless, that it was always confined to the class of courtezans, and that, instead of being an integral part of worship, it was a foreign accessory to it." According to some Roman writers, however, Acca Laurentia (the foster-mother of Romulus and Remus), in whose honor the Lupercales were instituted, was a prostitute, and the *fêtes* of Flora had a similar origin. The goddess of flowers was said to have been originally a courtesan who made an enormous fortune, which she left to the state. Her legacy was accepted, and the senate, in gratitude, decreed that the name of Flora should be inscribed in the *fasti* of the state, and that solemn *fêtes* should perpetuate the memory of her generosity. These *fêtes* connected as they were also with the worship of the goddess of fecundity, were accompanied by the most scandalous scenes which were publicly enacted in the circus.

The religious prostitutes of antiquity find their counterparts in the dancing girls attached to the Hindu tem-

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ples. These "female slaves of the idol" are girls who have been dedicated to the temple service, often by their own parents; and they act both as dancing girls and courtezans. Notwithstanding their calling, they are treated with great respect, and such would seem always to have been the case, if we may judge by the ancient legend, which relates that Gautama was entertained at Vesali by a lady of high rank who had the title of "Chief of the Courtezans." No doubt, the attention paid to the appearance and education of the temple prostitutes has much to do with the respect with which they are treated, the position accorded by the ancient Greeks to the superior class of *heterae* being due to an analogous cause.

Bishop Heber says, in relation to the Bayadères of southern India, that they differ considerably from the Nautch girls of the northern provinces, "being all in the service of different temples, for which they are purchased young and brought up with a degree of care seldom bestowed on the females of India of any other class. This care not only extends to dancing and singing, and the other allurements of their miserable profession, but to reading and writing. Their dress is lighter than the bundle of red cloth which swaddles the *figurante* of Hindostan, and their dancing is more indecent; but their general appearance and manner seemed to me far from immodest, and their air even more respectable than the generality of the lower classes of India. . . . The money which they acquire in the practice of their profession is

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hallowed to their wicked gods, whose ministers are said to turn them out without remorse, or with a very scanty provision, when age or sickness renders them unfit for their occupation. Most of them, however, die young." The Bishop adds, "I had heard that the Bayadères were regarded with respect among the other classes of Hindus, as servants of the gods, and that, after a few years' service, they often marry respectably. But, though I made several enquiries, I cannot find that this is the case; their name is a common term of reproach among the women of the country, nor could any man of decent caste marry one of their number." The courtezans of Hindoostan do not appear to be attached to the temples; but Tavernier relates that they made offerings to certain idols, to whom they surrendered themselves, when young, to bring good fortune.

I have now given the chief facts connected with religious prostitution. It remains for me to show that this system has nothing to do with any custom of communal marriage, or promiscuous intercourse between the sexes, as is generally believed. Sir John Lubbock says that the life led by the courtezans attached to the Hindu temples is not considered shameful, because they continue the old custom of the country under religious sanction. This statement, however, is inaccurate; and as I shall show in a separate paper, the idea of the former existence of the custom referred to is wholly unsupported by evidence. The ease with which any doctrine or practice, however



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absurd or monstrous, will be accepted, if it possessed a religious sanction, would alone account for the respect entertained for religious prostitutes. But among a people who, like the Hindus, view sexual immorality for personal gain with abhorrence, such a calling, if it were based on so barbarous a custom as communal marriage, would inevitably lessen, rather than increase, that sentiment. On the other hand, if the religious position, accorded to the temple-prostitutes is connected with ideas which have a sacredness of their own, the respect will be greatly increased. And thus, in fact, it is. Probably no custom is more widespread than that of providing for a guest a female companion, who is usually a wife or daughter of the host. Such a connection with a stranger is permitted even among peoples who are otherwise jealous preservers of female chastity. This custom of sexual hospitality is said to have been practised by the Babylonians in the time of Alexander; although, according to the Roman historian, parents and husbands did not decline to accept money in return for the favors thus accorded. Eusebius asserts that the Phenicians prostituted their daughters to strangers, and that this was done for the greater glory of hospitality. So, also, we find that at Cyprus the women who devoted themselves to the Good Goddess walked about the shores of the island to attract the strangers who disembarked.

In the earliest phase of what is called sacred prostitution it was not every man who was entitled to enjoy its

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privileges. The Babylonian women, who were compelled to make a sacrifice of their persons once in their lives, submitted to the embraces only of strangers. In Armenia, also, strangers alone were entitled to seek sexual hospitality in the sacred enclosures at the temple of Anaïtes; and it was the same in Syria, during the *fêtes* of Venus and Adonis. Dufour was struck by this fact, and speaking of it, says, "It may be thought surprising that the inhabitants of the country were so impressed with a worship in which their women had all the benefit of the mysteries of Venus." He adds, however, that the former were not less interested than the latter in these mysteries. "The worship of Venus was in some sort stationary for the woman, and nomadic for the men, seeing that these could visit in turn the different *fêtes* and temples of the goddess, profiting everywhere in these sexual pilgrimages by the advantages reserved to guests and to strangers."

Besides hospitality, the practice of which is, under ordinary circumstances, an almost sacred duty with uncultured peoples, there was another series of ideas associated with the system of sacred prostitution. In the East, the great aim of woman's life is marriage and bearing children. We have a curious reference to this fact in the lament of the Hebrew women for Jephthah's daughter, which appears to have been occasioned less by her death than by the recorded fact that "she knew no man." When she heard of the vow made by her father,

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she said to him, "Let me alone two months, that I may go up and down upon the mountains and bewail my virginity, I and my fellows." The desire of the wife, however, is not merely for children, but for a man-child, the necessity for which has given rise to the practice of adoption: another custom which Sir John Lubbock believes to support his favorite doctrine of communal marriage. In India adoption is practiced when a man has no son of his own, and it has there a directly religious motive. Sir Thomas Strange shows that the Hindu law of inheritance cannot be understood without reference to the belief that a man's future happiness depends "upon the performance of his obsequies and the payment of his [spiritual] debts." He who pays these debts is his heir; and, as "offerings from sons are more effectual than offerings from other persons, sons are first in order of succession." Hence, to have a son, is to the Hindu a sacred duty; and when his wives bear no children; or only daughters, he is compelled by his religious belief to adopt one. We can understand how anxious for a son women must be where those ideas prevail; and this anxiety has given rise to various curious ceremonies having for their object the prevention or cure of sterility. Some of these, which have been described by Dulaure, and other writers, existed in Europe down to a comparatively recent period. In India, and probably in some other Eastern countries, they are still practiced, both by wives who have remained childless and by newly-mar-

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ried women, the latter offering to the *Linga* the sacrifice of their virginity.

The desire for children led to offerings being made to ensure the coveted blessing, and to vows to be performed on its being obtained. The nature of the vow would undoubtedly have some reference to the thing desired; and, as related by an old Arabian traveller in India, "when a woman has made a vow for the purpose of having children, if she brings into the world a pretty daughter, she carries it to *Bod* (so they call the idol which they adore), and leaves it with him." The desire for children was anciently as strong among Eastern peoples as it is at the present day, and it is much more probable that this, rather than a habit of licentiousness, on the part either of the women themselves or of the priests, led to the sacrifice at the shrine of Mylitta. If we are to believe Herodotus, the Babylonian women were in his time noted for their virtue, although at a later period they would seem to have lost this characteristic.

The desire for children is directly opposed to the feeling which would operate in the case of communal marriage, where parents and children having no special relation, no one would have any particular interest in preserving the issue of such intercourse. Among the uncultured peoples of the present era, who the most nearly approach, in their sexual relations, a state of communal marriage, the indifference to children is very apparent. Infanticide is almost universal, and abortion is com-

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monly practiced by the women to enable them to retain the favor of their husbands. Sacred prostitution, which is intimately connected with the craving for children, must, therefore, have originated at a time when a considerable advance had been made in social culture. It would not be surprising if the ancient Babylonish custom had of itself resulted in a system of sacred prostitution. The act of sexual intercourse was in the nature of an offering to the goddess of fecundity, and a life of prostitution in the service of the goddess might well come to be viewed as pleasing to her and as deserving of respect at the hands of her worshippers. We have an analogous phase of thought in the Japanese notion that a girl who enters the Yoshiwara for the purpose of thus supporting her parents performs a highly meritorious act. In Armenia, as we have seen, children were devoted by their parents to the service of the Great Goddess for a term of years, and those who had received the most numerous favors from strangers were the most eagerly sought after in marriage on the expiration of that period. That dedication was in pursuance of a vow, which, no doubt, like the vows of Indian women at the present days, would at first have relation to some sexual want, although thank offerings of the same character would afterwards come to be presented by the worshippers of the goddess for blessings of any description. Thus Xenophon consecrated fifty courtezans to the Corinthian Venus, in pursuance of the vow which he made

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when he besought the goddess to give him the victory in the Olympian games. Pinder makes Xenophon thus address these slaves of the goddess: "O young damsels, who receive all strangers and give them hospitality, priestesses of the goddess Pitho in the rich Corinth, it is you who, in causing the incense to burn before the images of Venus and in invoking the mother of love, often merit for us her celestial aid and procure for us the sweet moments which we taste on the luxurious couches where is gathered the delicate fruit of beauty."

The legitimate inference to be made from what has gone before is that sacred prostitution sprang from the primitive custom of providing sexual hospitality for strangers, the agents by which it was carried out being votaries of the deity under whose sanction the custom was placed. Assuming its existence and the strong desire on the part of married women for children, which led them to sacrifice their own virginity as an offering to the goddess of fecundity, or to dedicate their daughters to her service, we have a perfect explanation of the custom of sacred prostitution. The duty of the "servants of the idol" would include the furnishing of hospitality to the strangers who visited the shrines and *fêtes* of the deity. These pilgrims became the guests of the deity, and the latter was bound to furnish them with the same hospitality as that which they would have met with if they had been entertained by private individuals. The piety of the worshippers enabled the deity to do this, the



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former either devoting their daughters for a limited period to this sacred service, in return for which the reward of fecundity would be looked for, or presenting them absolutely to the goddess in return for favors received at her hands. It is not surprising that among peoples having such notions the temple courtezans were regarded with great respect, nor that those who had acted in that capacity with success were eagerly sought after as wives. It is more difficult to understand how sexual hospitality should have come to be placed under divine sanction. The difficulty vanishes, however, when the light in which the process of generation is viewed in the East is considered. That which by us is looked upon as due to a passionate impulse was anciently (except among certain religious sects), and is still, to the Eastern mind, an act of mysterious significance. The male organ of generation was the symbol of creative power, and the veneration in which it was held led to practices which to a modern European are nothing but disgusting, although to the Semite they partake of a purely religious character.

To pursue this subject further would be to enter upon the wide field of phallic worship. However, sufficient has been said, I believe, to prove that sacred prostitution has nothing whatever to do with communal marriage. The only apparent connection between the two institutions is the sexual hospitality to strangers which the former was established to supply; but the connection is only

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apparent, as the providing of such hospitality is perfectly consistent with the recognition of the value of female chastity and is quite independent of any ideas entertained as to marriage.

In conclusion, I may add that the opinion expressed by Sir John Lubbock, that the Grecian *heterae* were more highly esteemed than the married women, because the former were formerly country-women and relations and the latter captives and slaves, is not consistent with the facts of the case. Any one conversant with the social customs of ancient Greece will be able to give a totally different explanation of that phenomenon. The captives and slaves of the Greeks furnished them with concubines and prostitutes, while their wives were taken from among their own countrywomen. At least such was the case in the heroic ages, when, says Mr. Gladstone, the intercourse between husband and wife was "thoroughly natural, full of warmth, dignity, reciprocal deference and substantial, if not conventional, delicacy." The same writer says, "The relations of youth and maiden generally are indicated with extreme beauty and tenderness in the Iliad, and those of the unmarried woman to a suitor or probable spouse are so portrayed, in the case of the incomparable Nausicaa, as to show a delicacy and freedom which no period of history or state of manners can surpass."



# PROSTITUTION IN JAPAN

BY

DOUGLAS C. McMURTRIE





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THE BEGINNINGS and early development of the system of prostitution in Japan are very naturally shrouded in legend, like other phases of the history of this people. In primitive times it is likely that it did not exist, this being true of practically all peoples prior to the advent of a fairly extensive civilization. Marriage customs may have been lax and concubinage may have existed, but prostitution in its true sense, the promiscuous offering of female intimacy for valuable remuneration, was almost surely a development of later times.

The first mention of a prostitute in the literature of Japan which has come to my notice is in a collection of poems,<sup>1</sup> which was made while the court of the empire was still at Nara. One of the poems was mentioned as being the composition of a "woman who goes about for pleasure." One author holds that the sponsor of prostitution in the country was an eminent man, Komatsu Tenno, who sent out his eight daughters as courtesans, and that the later prostitutes of Japan were descendants of these women. Another author<sup>2</sup> says that in very ancient times, when nobles and merchants visited the sea-ports they were solicited by women who put out to their

<sup>1</sup> Manyoshu Poems.

<sup>2</sup> Oye Tadafusa.



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ships in small craft. Still another authority is responsible for the statement that the widows and daughters of the soldiers killed in a great battle at Dan-no-ura, were forced to offer themselves in the streets as prostitutes in order to gain their subsistence. These women were called *joro*. Another statement tallying closely with this is that during a revolution the emperor and his foster mother fled, taking with them as attendants a numerous band of temporary nuns. The two members of the royal family drowned themselves in order to avoid capture and the nuns, cut off from any other resource, adopted prostitution as a means of support.

Another story gives the origin of organized prostitution as due to a warlike commander or usurper who, in leading his troops from place to place, feared they would miss home comforts and ties and so be led to desert. He therefore established regular stations of prostitutes, to the nearest of which he led his soldiers after a battle.<sup>3</sup>

Detailed information is scant, but indications point to the fact that the various women in question were far from being members of a low class of society. In fact the very contrary might be inferred. In the *Kokonchomonshu*, mention is made of a courtesan, daughter of a nobleman, who danced and sang before the Emperor. Men of high rank, who would not associate with inferiors, considered it compatible with their dignity to

<sup>3</sup> Sanger, *History of Prostitution*, p. 438.

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visit the various resorts which were springing up. Children of prostitutes seemed to have a legal status, the son of one being referred to as of noble rank.

The morals of the upper classes of Japan, at a time of approximately the tenth century, are of great interest, and for the following description which I am enabled to give of them,<sup>4</sup> I am indebted to Captain Frank Brinckley, that eminent student of Japanese life who died but a few years ago:

"Many a citizen of Kyoto made the trip down the Yodo River merely for pleasure. Houses of entertainment abounded in the towns on the way, and before a ship dropped anchor she was surrounded by boats carrying courtesans, dancing girls, musicians, and other agents of amusement. It must not be supposed that the courtesan of those days descended to any depth of moral degradation when she espoused her abandoned calling. The esthetic enthusiasm and voluptuous delirium of the era created an atmosphere in which polite accomplishments could eclipse any environment, and ministers to pleasure had honor irrespective of their methods. In this respect the morality of the era resembled that of Greece in the days when Praxiteles carved a statue of Phryne and Apelles painted Lais. There did not indeed exist a social vacancy which the *yūjo* or "daughters of joy" could fill, such as was created at Athens by the

<sup>4</sup> See *Japan, its History, Arts and Literature*, I 232.

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seclusion and ignorance to which wives were condemned. The Japanese wife took her due place in society and owed as much to her literary attainments as to her beauty and tact. But the marital tie did not possess, even approximately, the value attached to it in Christian communities. A woman might occupy the leading place in a household and be the principal star in any social galaxy from that of the imperial court downward without having the status of a lawful spouse. Students of Japanese history when they observe the great part played by females in the politics and court life of the Heian epoch, cannot fail to observe that the ethical rule applied to women's conduct was almost as lax as that applied to men's. The beautiful Aki, with hair that exceeded her stature by ten feet, who bewitched the Emperor Ichijo; the fair *danseuse* Tamabuchi, whom the staid Emperor Uda loved; the female augurs who held the threads of the Fujiwara intrigues; the group of brilliant writers—Sei, Murasaki, Daini no Sammi, Izumi, and Udaisho—whose names are never to be forgotten so long as Japanese literature exists, not one of these celebrities can be said to have worn the white flower of a virtuous life. In the hands of the Fujiwara nobles women were an essential instrument, since it was by giving a daughter to be mistress of a sovereign if not his consort, that the political supremacy of the family was maintained in each generation. A woman might always be required to sacrifice her virtue in the interest of others,

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and naturally she did not shrink from sacrificing it voluntarily in her own interests.

If women could attain to distinction in spite of the taint of irregular sexual connections and often by their aid, virtue might well cease to be esteemed. It goes without saying that incontinence was not counted a disgraceful feature in the life of a good man. The Emperor Ichijo, who lived in the midst of most sensuous surroundings and was himself a slave to extramarital affection, nevertheless had sufficient nobility to pass a winter's night in an almost nude condition in order that he might be able to sympathize fully with the sufferings of the poor. There was indeed a much lower depth of immorality to which men had learned to descend in that epoch, unnatural love. To the everlasting disgrace of the Buddhist priesthood that vice had the sanction of their practice, and no condemnations of it are found in the literature of the time. All these circumstances prepare the student to find that the frail sister of mediæval Japan was in no sense a social outcast."

In the inland provinces there were prostitutes of probably inferior class, though several literary compositions of considerable merit which were credited to their authorship have survived. A later development, about the middle of the twelfth century, was the acquisition by innkeepers, for the convenience and pleasure of their guests, of a staff of harlots.

Some time later it is recorded that Yoshitaka, Lord

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of Shimizu, was appointed officer in charge of prostitutes. During the military disturbances of the Ashikaga dynasty no mention is found of systematic prostitution, and it is probable that it was reduced to a minimum. But when Japan was subdued by Hideyoshi, a special quarter in Kyoto was set apart for prostitutes and their direction was given into the hands of the Satomi family.

As the city of Yeddo became more prosperous, however, it attracted many of the prostitutes from Kyoto, and a special quarter was founded for them. They seemed to have scattered at a later period, a report classifying the houses in three districts and showing the surprising total of fifty brothels. The ground in one of these districts was taken over by the government during the course of improvements of the palace. The occasion seemed to the keepers of the houses an auspicious time for the establishment of a regular quarter for prostitutes, and a petition to the authorities embodied such a request. The arguments advanced in favor of such a plan show that similar special quarters already existed in Osaka and Sumpu, as well as at Kyoto. Other advantages urged for the scheme were that it would facilitate the apprehension of criminals and would prevent the kidnapping and seduction of young girls from their homes. Immediate action on this petition was not taken, but it seems to have been granted in 1618. Special regulations were promulgated at this time, as follows:

1. Prostitution is forbidden outside the special quar-

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ter, as is also the transfer of prostitutes from one house to another.

2. No guest may remain in a brothel more than twenty-four hours.

3. Prostitutes are forbidden to wear clothes with gold embroidery on them; these are to be dyed.

4. Brothels are not to be built of imposing appearance. The inhabitants are to be subject to regular municipal duties.

5. Notice is to be given if persons of suspicious appearance are seen about the quarter.

The ground allotted for this prostitute quarter was a region covered with weeds and rushes, whence the name *Yoshiwara*, moor of rushes. This was changed in later generations to "moor of good luck." Shoji Jinyemin was given the position of *nanushi*, or director of the quarter, though he was known among the officials of the town as *kimigatete*, prince of prostitutes, or as *oyaji*, parent. He set about clearing the land, and in less than two years it was open for business.

Prostitution was thus confined and legalized, but other regions were still infested with *jigoku*, or unlicensed prostitutes. These latter took away much of the business from the *Yoshiwara*, and the directors of the quarter petitioned the authorities for the suppression of their competitors. Measures were promptly taken and it was decided that all *jigoku* should, upon discovery, be transported to the *Yoshiwara* instead of being visited



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with fines or imprisonment. But this did not provide a complete remedy. Bath houses began to spring up in the quarter, and these were attended by shampooers, who were really *jigoku*, or harlots. One is led to remark that this is echoed in the "massage" advertisements of the present time.

In 1656 an order was issued by the government to the brothel keepers that they would have to transfer their quarter to another section of the city. This spread great consternation, and a petition was immediately filed that public funds be appropriated to assist in the required removal. Strange to say, this request was granted, as was also an extension of the time in which the moving should take place. During this delay it happened that the city of Yeddo was burned to the ground and the houses in the quarter were destroyed. A larger space was then allotted for the use of the prostitutes, and provision was made for the *jigoku*. All of these latter which were found outside the *Yoshiwara* were sent to it and were raffled for by the various houses.

The greatest precautions were taken to prevent disturbances within the enclosure, entrance to which was obtained by but one door. None but priests or doctors might ride within it, and the carrying of swords or spears was prohibited. Periodical examinations of the brothels were held, and it was required that all the resident women be registered.

In odd association, Christians and gamblers were pro-

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hibited from entering the *Yoshiwara*, and patrons were prohibited from staying more than twenty-four hours at a time. The practice of going out to a tea house at the end of his period and returning at once met with severe reprobation. Guests had to register at the houses, signing their names phonetically correctly, but, if they desired, ideographically incorrectly.

In early times there existed the *shirabyoshi*, who par-took of the characters of both, the *geishas*, or dancing girls, and prostitutes. But the *joro* began to abandon their dancing and singing accomplishments and became prostitutes pure and simple. There came into existence, however, a class of dancing children who were used outside the brothel to lure in patrons. The only difference visible between these girls and the regular *joro* was that they tied their *obi*, or sashes, behind their backs. In 1769 this class was supplanted by singers called *geiko*, who were in turn replaced by the *geisha* girls.

The selling of women into the *Yoshiwara* was conducted through a registry office, called a *jogen*. These offices sent agents into the country to buy, beg, borrow, or steal women and girls, whom they brought back and locked up until the time of their actual transfer to the brothel masters. In order to prevent possible escape they nightly stripped the girls naked and secreted their clothes under their own *futons*, or mats. When girls were purchased an indenture was signed by the parents. The registry office charged a commission of ten per cent.

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The agent also lent money at usurious rates, and in the case of defaulted payments settled the account by taking another daughter.

The dress of the prostitutes had in early times been made very simple by law, but the regulations changed gradually, and in the early part of the nineteenth century it became quite sumptuous. That this was so is shown by the paintings of Utamaro, Eisan, Kunisada, and other Japanese artists.

The rooms hired by the average *joro* from the brothel keeper were two in number. One was the girl's living room, while the other, which she was at some pains to decorate attractively, was set apart for the reception of guests. Exceptionally popular *joro* sometimes had three rooms, but this was only the case in the best houses. The *joro* of the lower brothels lived all together in a common room, the private apartments being set aside for the entertainment of guests. It is even said that in the least expensive houses guests and *joro* all slept together in the same room.

In illness the ordinary *joro* was thrust into a small dark room, away from the guests. If dangerously ill or dying, her parents were called in and she was handed over to them free. The brothel masters had a great horror of dead bodies in their houses. If their efforts to get rid of the dying *joro*, however, were in vain and she expired within the house, her body was cast into a common pit.

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At one time, the beginning of the eighteenth century *shinju*, or double suicides, of *joro* and guests became so common that it was necessary to expose their bodies in the streets in order to deter others from the same act. The burial was similar to that of dogs, owing to the superstition that animals have no ghosts and thus no spirits would haunt the house. The hands and feet were tied together, the bodies wrapped in matting and cast into a common grave.

The *joro* were supposed to leave the brothel at the age of twenty-five years, though this was more frequently twenty-seven. Occasionally a guest would fall in love with a *joro*, in the event of which by paying her debts and certain costs he could buy her out.

The *joro* were generally known by poetical or symbolical names, which are worthy of interest because of their beauty. I here append several: Evening Mist, Filmy Cloud, White Jewel, Cherry Tree, Golden Mountain, Garden of Flowers, Young Butterfly, The White Cloud, River of Song, The Face of Evening. Among the names of the brothels might be mentioned the following: House of the Eight Banners, House of the Three Sea Shores, House of the Myriad Flowers, House of the Dragon Cape, House of the Ten Thousand Plums.

I may thus conclude this historical sketch of the development of the *Yoshiwara* of Yeddo. In other regions of Japan the tale would be very similar, and the foregoing may, I believe, be taken as representative.

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Present conditions in Japan are a development of the system already described. An important feature, however, is the place held by the *geisha*, or dancing girls. At the *geisha ya* little girls are taken sometimes by arrangement with their parents, sometimes by adoption by the proprietors of the establishment, and are trained in dancing, singing and *samisen* playing, and other methods of serving and entertaining guests. They are an indispensable adjunct at every Japanese affair and entertainment, and well repay the time and labor spent in their training, as a good *geisha* girl has plentiful engagements open to her.

In the education of the *geisha*, however, manners are of more importance than morals, and many a girl willingly leaves the dancing in the tea houses to become the concubine of some wealthy man, be he Japanese or foreigner. Upon the expiration of her contract she goes back to her dancing again without compunction. Not all *geisha* girls are immoral, but there is so much influence for the bad in their life and so little for the good, that where one treads the straight and narrow path, many fall. Yet the *geisha* are fascinating and bright, and many Japanese of good standing have taken them as wives. With the general looseness of marital morals, the extent of the system of concubinage and the legal recognition of the children of concubines, the charm of the *geisha* presents a social problem of prime importance.

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Then there is the *joro*, or professed prostitute, whose history we have discussed. Every city in Japan has its tenderloin district where the licensed houses are situated. The governmental supervision is rigid and every effort is made to minimize the evils.

The keepers of the *joroya*, or houses of prostitution, do everything possible to make the quarter attractive, and to the uninitiated it might seem the most pleasant part of a city. The *joro*, however, can be distinguished from other women by a distinctive dress and by the fact of her wearing her *obi*, or sash, tied in front instead of behind.

The prostitute is not looked down upon, however, as is her sister in America, largely owing to the fact that most of the *joro* do not take up their occupation as a free choice, but are drawn into it as virtual slaves, being sold for the purpose in childhood. Some may have sacrificed themselves to support those whom they love, but experience in other countries would lead us to expect that this class is small. Many tales are current in Japan regarding the *joro* of this type, who is rewarded by finding, even in the brothel, a lover who will marry her and restore her to a life of respectability.

The houses of prostitution give employment to many thousands of women, but it may be stated on good authority that but few seek them from choice.

There have recently been made successful efforts to limit the power of the brothel keepers over the *joro*.



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Though the actual sale of girls was prohibited by imperial ordinance in 1872, the price was afterward called a loan to the parents of the girl, and further loans for clothing and board were charged against her so that it was impossible for her to get out of debt and out of the clutches of her master, except through death or purchase by a lover. The institution of prostitution was generally regarded as a necessity, and public opinion did little toward improving the lot of the *joro*. Over twenty years ago a movement for the betterment of conditions was started by some Japanese Christians, but failed for want of support. The young men of the empire decried it vehemently. Under a new code, however, it was provided that a *joro* might leave her situation by notifying the police, but this was nullified by a regulation requiring the endorsement of the *joroya* keeper to make such an application effective. In 1900, however, with the assistance of various citizens, one case was brought to court. The decision was made that the contract made was in conflict with public welfare and morals, and ordered the brothel keeper to affix his signature without regard to the indebtedness of the girl. The local police refused to act, however, but on appeal to the authorities at Tokyo, the order was enforced and the girl was freed. A religious body in Tokyo then took up the matter on a larger scale and distributed an issue of their paper containing an offer to assist any girls who wished to abandon their mode of living, and distributed copies of the

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paper throughout the prostitute quarter. Those who distributed the papers were soon driven out, but much damage had already been done. The cooperation of the police and the press was secured and considerable public opinion was aroused.

As a result of the crusade the patronage of the houses fell off and a new government regulation greatly improved the situation. Four months after the issuance of this order, 1,100 out of the 6,335 girls licensed as prostitutes in Tokyo had left the business.

In character, the situation as regards prostitution in Japan is unique. In practically no locality are the two features of segregation and detailed inspection and oversight combined; as there exists no law entirely forbidding an institution which has demonstrated the impossibility of its suppression, there is no opportunity for corruption in its protection. From a business standpoint, the management is carried on in the light of day, and the low and disgusting features engendered by an underground activity are absent.

In Yokohama the conditions are fairly typical. The main street of the *Yoshiwara* is over a mile long. On each side it is lined with houses of prostitution; in front of each is a cagelike show window in which are seated some of the girls. In a great many there is a frame nearby in which are exhibited pictures of the various prostitutes and under each is the *fixed* price of her fee. It is therefore possible for the prospective patron to know in ad-

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vance the charge he will incur. In comparison with the custom in this country, the fees are low, being very seldom over ten yen (five dollars), even in the most sumptuous houses, and they are generally much less.

All traces of vice are rigorously excluded from the other parts of the city. Houses of prostitution are practically impossible of existence, nor is there any street solicitation. The social evil does not, therefore, obtrude itself on the people. When any one wishes to avail himself of the facilities of the Yoshiwara, it is necessary for him to make a premeditated trip to a distinct and comparatively remote section of the city.

In any consideration of the moral situation in Japan, it is incumbent upon one to point out that the proportion of illegitimate births is very high. For instance, the vital statistics<sup>5</sup> of the city of Yokohama show the following figures:

Year	Total births	Illegitimate births
1897.....	2,573.....	592
1898.....	2,557.....	907
1899.....	2,893.....	664
1900.....	3,109.....	725
1901.....	5,247.....	1,110

In both sets of birth figures, stillbirths are included. In the illegitimate confinements stillbirths form a larger proportion than in the legitimate ones.

<sup>5</sup> *Summary of Yokohama City Annual Statistics*. Yokohama, Yokohama City Office; 1903, p. 7.

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It cannot be contended, however, that this condition is due entirely to the system of prostitution. Very probably the marriage customs and laws are responsible to an even greater extent. The proportion of illegitimacy is, nevertheless, a feature of the Japanese social system which cannot be neglected.

In conclusion, I may point out that the principles upon which prostitution has been conducted in Japan have justified themselves, empirically as far as local conditions are concerned. What development has occurred has been along strictly consistent lines and the salient features have been always retained. Whether the system would work well in another country is open to question, but an institution so carefully developed must certainly merit consideration and attention on the part of those interested in the morals and health of the community.

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# PROSTITUTION IN CHINA

BY

DOUGLAS C. McMURTRIE







## PROSTITUTION IN CHINA

**P**ROSTITUTION in China has several rather unique features. Like the system in Japan, it is conditioned largely by the social and moral customs of the people, and it is necessary to consider these in order to obtain an adequate idea of the situation.

Sexual ethics in China are based on the supremacy of the family, this relation transcending all others in importance. The whole social and political organization is based, in a far more real sense than in the West, on the family.<sup>1</sup> The supreme duty is that of the child to its parent; on this the whole Chinese moral system is reared. Filial piety, according to the teaching of Confucius, is the very foundation of society. The western idea of the liberty and dignity of the individual, as distinct from the community to which he belongs, is wholly alien to the Chinese mind. As regards marriage, the rule that the individual counts for nothing obtains its fullest significance. The marriage of a son is arranged at the earliest possible age. The parties to the match have little voice in the matter, the arrangements on both sides being made by parents. The lifting of the bride's veil, so that the bridegroom may see her face, is the very last act of a long and complicated ceremony. Early marriages and large families are the rule.

<sup>1</sup> *Encyclopædia Britannica*, 11th Edition, Vol. 6, pp. 172-173.

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As in many other countries, custom imposes absolute conjugal fidelity on the wife, while allowing the husband a large degree of freedom. Polygamy is tolerated, "secondary wives" being taken in many instances. Budberg<sup>2</sup> relates that a man detecting his wife in matrimonial infidelity may kill her and her paramour. Immediately after the deed the aggrieved husband must call his nearest neighbors as witnesses. The ruling officer of the village or district then holds a public examination, and if the wife is found to have been at fault, the husband is not only acquitted, but is given also public financial support, if this is needed. The purpose of such assistance is to aid the man in properly providing for his children.

As in any country where marriage is not based upon individual choice, extra-marital intercourse is increased, and this in turn enhances the demand for a prostitution-system. This is offset to some extent by polygamous practices, but polygamy is not possible to all.

The life of the prostitutes in China is, in the majority of instances, not dependent upon their individual choice, and there are few women who on their own initiative enter upon prostitution for mercenary reasons. Most of the women are in a state of practical slavery. Under the law of the empire, at least until recently, in strange contradiction to the standards of filial piety,

<sup>2</sup> Roger Baron Budberg. *Chinesische Prostitution*, *Globus*, Vol. 97, pp. 317-319.

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parents were permitted to sell their children. The sale of wives was also practiced, although not largely sanctioned. A husband considers a wife as bought property by reason of a payment made to the parents of the girl on the consummation of the betrothal contract.

The open sale of girls as prostitutes is theoretically forbidden, but this restriction is evaded by a pretense of marriage or adoption.<sup>3</sup> The ranks of actresses and singing women are also recruited by similar means.

The kidnapping of children, according to Brinckley,<sup>4</sup> is also not infrequent. Little girls are the usual victims, being often subsequently sold for immoral purposes.

The procurers, who deal in girls for purposes of prostitution and who live off their profits, are absolutely debased individuals. Often the proprietors of brothels have been officers of the courts of prisons, who, either on account of having been forced out of their positions or in expectation of greater financial returns, have engaged in brothel-keeping. These men do not always own the establishment, but are only holders of shares through some mortgage arrangement. Accounts are kept of the receipts of a house and the profits are divided between the owners and the shareholders. If an investi-

<sup>3</sup> Georg Mayer. Bilder aus China; Prostitution, *Muenchener Medizinische Wochenschrift*, 1902, Vol. 49, part 2, p. 1990. To this article, and to the one by Budberg already cited, I am indebted for a number of points in the present paper.

<sup>4</sup> Frank Brinckley. China, Its History, Arts and Literature, Boston and Tokyo, 1902, Vol. 12, p. 124.

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gation is made as to whether the owner of the brothel is the actual owner of the prostitutes, it is often found that the proprietor is a prominent individual, sometimes of the official, but more often of the merchant class. As in many other localities, these men take great care to guard their identity and to conceal their discreditable though lucrative source of income. Great care is taken in the brothels to prevent the flight or abduction of prostitutes.

The methods of the procurers, taking advantage as they do of economic stress, is characteristic of their ilk the world over. In the overcrowded southern provinces of China, hardly a year passes without the occurrence of some district of an extensive flood or famine. At such times and in such places the procurers are on hand. When a family is on the verge of utter ruin, the prospective buyer makes their acquaintance, representing himself as desirous of securing a girl to wed a rich relative. In view of their compelling need, and since it is in accordance with custom, the parents are practically forced to sell a daughter. The price increases up to a certain point with the age of the girl, sometimes reaching a high figure, particularly when she is attractive and talented.

When these dealers in prostitutes are brought to justice, they are sternly treated. Their earnings are confiscated and heavy fines are imposed. Sometimes, they are sentenced to wear a badge or special garb indicative of their immoral calling. The law gives a prostitute the

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right to complain against cruel treatment by her owner. For this purpose, she goes to the main village of the district and cries aloud in the public square. Should she fear the injustice of petty officers, she may beat a drum to be found in the palace of every high governmental official, thus requiring him to hear her plea. Very few prostitutes take advantage of this right of appeal. It is very difficult for them to prove their contentions, and in case of failure they would be subjected to even greater oppression. In case her claims are upheld, the government takes the girl into custody and commits her to a Magdalen institute, where she is taught various domestic occupations. Her picture is placed on file, and a man who is too poor to pay the price of a wife in the ordinary way may marry the girl if he so desires.

The profession of the prostitutes is not necessarily permanent in China, for they can be taken into concubinage by some man of means and attain a position of standing in the community. This change of life is called *tsoengliang*, or "following the good way."<sup>5</sup>

In the foreign quarters, there are brothels for three classes of customers, native Chinese, foreigners and mixed. In the Chinese cities, there are two types: the common or public brothel, open day and night, and the assignation houses, which also supply girls. Street prostitutes of a lower grade are found in the lobbies of the theatres, in the inns and the temples.

■ Schlegel. *Iets over de prostitutie in China*, Batavia, 1866.



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Matignon<sup>6</sup> mentions that most of the sumptuous houses of prostitution in Peking are closed to occidental foreigners. He tells of one in the neighborhood of the French Legation where this restriction did not prevail, but describes it as sordid and miserable and frequented by porters and hackmen.

The brothels are distinguished by a distinctive red lantern and by several other marks of identification. They are located in various sections and are not ordinarily segregated. In Hankow, however, there are several narrow streets occupied entirely by houses of prostitution.

The resorts of vice in China are of two types, those on *terra firma* and those on water. Those of the first type are found everywhere, the others exist only on the river fronts. Schlegel<sup>7</sup> has described them in a most interesting fashion.

Those situated on land are called *tsing-lao*, or blue houses. They are sumptuous to a degree and inferior in no way to the residences of the merchants and the palaces of the officials. The houses in Canton and Emoi, unlike other dwellings, are specially designed for their purpose and are two stories high. The upper floor is divided into small cubicles, each of which has its female occupant. In the center is the common room, decorated

<sup>6</sup> J. Matignon. *Souvenirs d'Extrême-Orient, Emplâtres et demi-mondaines à Pékin. Montpellier Médical*, Vol. 27, 1903, pp. 258-260.

<sup>7</sup> Schlegel, *op. cit.*

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with handsome pictures. The roofs are not horizontal, but sloping. The reason for this is not clear, but the custom is attributed to local superstition. When the house is built separately and stands alone, there extends around it a gallery shielded by blinds; if it adjoins other houses, there is no gallery other than the façade. The blinds are painted blue, whence the name *tsing-loa*, or "blue houses," has been derived. In the evening, about seven o'clock, the blinds are opened, a large number of lamps are lighted and music and song fill the house. In the Chinese novels these houses bear the name of "field of glittering flowers." Such a house is also known as "the club of the ducks of the mandarins." Some of the streets on which the houses are located are called *Hoa-Kiai*, or "street of flowers" and *Lioe hiang*, or "street of willows." Each house has also its own name. For instance, one finds at Emoi the names of *tshao-a-oa*, or "saddle of straw;" *tsap poeh tee kao*, or "the eighteen chairs;" *le thiao lai*, or "at the horse post;" and *thiau tsoe toug*, or "the Roman Church," the latter so-called because it was once used as a church by Catholic missionaries.

The second type of resorts are the flower boats, *hoa thing*. The largest at Canton are called *Wang loa*. There are also the *sha kwoe*, or "tent of treasure," and the *fa-thao-moen*, or "the door of the façade of flowers." They can best be described as gigantic Venetian gondolas; their length varies from sixty to eighty feet; they have a

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beam of about fifteen feet. At the stern is a platform so arranged that when the boats are anchored close together, as is frequently the case, it is possible to pass from one to the other.

Toward the rear of the boat is an antechamber opening into the main salon, which occupies about half the length of the ship. The two rooms are separated by basket-work partitions. At the right and left are couches for the opium-smokers. The retiring room is separated from the pleasure-seekers outside by a wooden partition. The windows on each side can be closed by curtains.

All of the furnishings are artistically carved and are of brilliant colors. The floor of the main salon is covered with the richest carpets and European lamps and adorned with crystal pendants suspended from the ceiling. The furniture consists of a large round table, candelabra and several chairs, all made of beautiful rosewood and ebony, elaborately inlaid. These seductive boats create at night, by their dazzling brilliance, a magical effect, and no one who visited Canton can ever forget the sight. The "flower maidens" do not ordinarily reside on these boats, coming to them only for the exercise of their calling.

The Chinese do not ordinarily go to these boats alone. They generally make up a company of ten or twenty friends and hire one of the boats for an evening. For the rental price, the proprietor of the boat furnishes the illumination, a supper, and the girls. He must also fur-

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nish a band of musicians, and the "flower maidens" must entertain the merry-makers by their singing and conversation. About nine o'clock supper begins, whereupon the guests seat themselves about the round table, each having a girl at his side. During the last course some game is played—the most popular being the *Morra* of the Italians. At the end of the feast each couple goes apart in a small boat, constructed on the same model as the large one, and therein passes the night.

The education of the "flower maiden" is conducted in a systematic manner. During the first six years of their life they are reared with the greatest care. At the age of seven or eight, it is their duty to keep in order the rooms of the older girls. They are richly clothed when they are taken to the flower boats, where they serve tea and smoking materials to the guests. About the age of eleven they learn to sing and to play on the lute and guitar. If any of the girls show a natural aptitude, they teach them writing, arithmetic, painting and other subjects. This continues until the thirteenth or fifteenth year. The girls must then attempt to win the favor of some rich man by means of coquetry and various artifices. If they have good luck in this, their guardian sells their virginity for a large sum of money.

This happens most frequently at the age of thirteen, when it is called "trying the flower;" if at fourteen years, "cultivating the flower;" if a fifteen, "gathering the

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flower." As among the Romans, the day of such an occurrence is a cause for celebration among the Chinese. All the residents in the other prostitution resorts come in the morning to wish good fortune to the young girl. These celebrations continue from fourteen days to two months. After an interval of some days, they sell the girl a second time. If she is especially beautiful, they allow her a year of rest in order to sell her "virginity" a second time and sometimes even a third. In such instances the girl is called *Ki hang liao ti niu niang*, a "girl of two times." After this she takes her place among the inhabitants of the house and is called *tschang ki*.

Much less opprobrium attaches to the status of prostitutes in China than in Europe. With so large a proportion in the business through no fault or choice of their own, they are not considered "fallen women," in the ordinary sense of that term. Many of the women believe they have preserved in themselves the "law of heaven" and a clear conscience, and under these circumstances, the Confucianists will never "cast stones" at the prostitute.

As prostitution is largely coincident with a heightened degree of civilization, it is much less extensive in the interior than on the seacoast and in commercial cities which have come into contact with foreign influence.

Venereal diseases, which are thus infrequent in the interior, have made great ravages in the cities open to

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international commerce. Regarding syphilis, Blanc<sup>8</sup> expresses the opinion that there exists in China a form of the disease much lighter and less serious in every way than the type found in Europe and elsewhere. He does not attempt to explain this, but merely makes the observation based on his experience.

Muldowney<sup>9</sup> has expressed the opinion that no outside political problems are more vital to the welfare of China than the checking of the spread of venereal disease among the student class.

Certain attempts to restrict some phases of prostitution have been made, but they have been sporadic and infrequent. One amusing instance is related. The governor of one of the provinces issued an edict that public brothels must change their location from obscure side streets to the main thoroughfare, and that the entrances were to be only three feet high and one foot wide, so that customers would be forced to enter in a crouching position. But the old story was repeated. Lower officials were bribed and the edict was never enforced.

As to the seaports where Europeans reside, there are only two, according to Dr. Blanc,<sup>10</sup> which have taken any measures for the regulation of prostitution — Hong

<sup>8</sup> Blanc, *Prostitution et maladies vénériennes en Chine. Conférence Internationale pour la Prophylaxie de la Syphilis et des Maladies Vénériennes*, Brussels, 1899. Vol. 1, fasc. 2, pp. 204-206.

<sup>9</sup> J. J. Muldowney. *Temptations and Diseases Common to Student Life. China Medical Journal*, Shanghai, 1912, Vol. 26, p. 92.

<sup>10</sup> Blanc, *op. cit.*



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Kong and Shanghai. At Hong Kong, which is under English rule, the well-known contagious diseases acts were in force at one period.

At Shanghai, the municipal authorities undertook, over thirty years ago, the regulation and medical examination of native prostitutes. This does not apply to girls living in Chinese brothels, of which there are in Shanghai some to which a foreigner never gains admittance. The examination applies only to Chinese girls who earn their living by prostituting themselves to foreign residents or to European or American sailors. In this category, there were in 1899 about 200 registered prostitutes in Shanghai. According to Dr. Blanc's account, these women were visited each week by a physician, and those who were found to be infected were committed to a "lock hospital" and given the required treatment. The morbidity was found to be about 5 per cent. Every prostitute catering to foreigners was furnished a card to which her photograph was attached and on which was noted her name, age and residence. If the woman was found to be healthy, the card was returned to her, bearing the date of examination and the signature of the examining physician. Blanc, while not affirming the system to be perfect, is convinced that it is instrumental in diminishing infections of venereal diseases. He notes that admirals and commanders of war vessels and merchantmen had expressed more willingness to allow their crews shoreleave in Shanghai than in many other ports,

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because they ran less risk of infection. The system did not, of course, exist throughout the rest of the country.

The present advance movement in China is exerting a strong influence on all phases of national life, and we may probably expect, before long, some change in the status of prostitution.



PHALLIC WORSHIP TO A  
SECULARIZED SEX

BY

THEODORE SCHROEDER





## PHALLIC WORSHIP TO A SECULARIZED SEX

**M**Y PURPOSE is to give a suggestive picture of some evolutionary changes in the human valuations of sex, changes which have been a slow process from the beginning of our conscious thought about sex. The method will be to portray very briefly and only suggestively, yet in long perspective and by means of the psychologic approach, the trend of past changes in humanity's mental and emotional attitude toward the world in general and toward sex problems in particular. From the nature of this retrospective evolution, we can then achieve some concept of prospective psychic evolution, and of some of its goals. Thus, some persons will be enabled to make a more ready and a more comfortable adjustment to the natural laws of psychologic evolution, even in the realm of sex.

### A PEEP AT GENERAL EVOLUTION

At the earliest known psychologic stage of human evolution, we find sex worship, with its exaggerated feeling of the sacredness of sex. By projection, a mechanical process familiar to students of hysteria and child-psychology, there followed the sexualization of much of the universe. Later our conception of that universe was desexualized and partly secularized. The process of our intellectual evolution consists largely in



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this desexualizing and secularizing of our concepts of the world.

As we look back upon the psychologic aspect of the development of the race, it becomes more and more apparent that progress toward a better civilization is mainly a process away from the emotional valuations of immaturity; that is, a growth away from the mystical and religious modes of feeling and of thinking. So it is we travelled from the phantasies of the "book of Genesis" to a knowledge of geology; from conceptions of sacred ardure and scatologic rites, representing the racial idea of fecal and anal eroticism, to chemical fertilizers and scientific sanitation; from the conception of special creation out of nothing to the doctrine of development; from nature-worship and astrology to astronomy; from the concept of an egocentric community, occupying the centre of a flat earth to that of a globular earth on the shell of which we live without divine intervention; from the concept of a geocentric "universe," specially controlled for the pious portion of humanity, to that of a law-governed, heliocentric system, within a universe having many such systems; from a contemplation of heavenly signs and wonders to the idea of the force of gravity as a determinant of the movements of planets; from a belief in diabolic agency and witchcraft to an understanding of abnormal psychology; from magic and alchemy to physics and chemistry; from the tradition of the confusion of tongues in the tower of Babel,

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through comparative philology, to a knowledge of the psychology of symbolism; from credence of Dead Sea legends and soothsayers to the study of comparative mythology and scientific dream interpretation; from Leviticus to political economy, and on to an evolutionary social psychology; from diabolism, witchcraft and hysteria, through faith-cures, neurology and suggested therapeutics, to psycho-analysis; from divine oracles, through higher criticism, to the inductive method of genetic psychology, applied to religious beliefs. Some few are beginning to see a continuous development from the "fall of man" and theologic morality, through anthropology, to an unmoral psychological determinism, with its classification of personality in accordance with the evolution of desires and mental processes, rather than any standard of moral valuations.

### CHANGING ATTITUDES TOWARDS SEX

Now, I propose to trace, very briefly, the process of sexualization of the world and its later secularization, especially in relation to the psychologic aspect of our sexual evolution. At present, we are in varying stages of a similar secularization as regards our valuations of human sexuality. Most people appear to be engaged in an emotional conflict in an effort to determine whether their own sex should be considered sacred or satanic. This means that most of us have not outgrown the early, internal, "moral" conflict of adolescence. By looking

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backward and studying the trend of the changes which have taken place, where change is most conspicuous, we may get some idea of the law of the behavior of the forces which is involved in those changes. By a prospective application of the law and its tendency, we may secure a fairly accurate picture of a coming attitude toward sex and be able to adjust our lives more perfectly to the acceleration of that development according to its own natural law, for a speedier realization of its inevitable goal. From this it will be evident that we are growing toward a secular attitude, which sometime will enable us to view sex problems with unconcern, for the vindication of our past habits, our popular moral valuations or moral sentimentalisms, and give us an exclusive concern for a better understanding of natural law and a more perfect adjustment to it. Thus, it will be made to appear that, in matters of sex, we are growing toward the impersonal and unmoral attitude of the chemist toward his chemistry. Then sex will no longer be valued as being either sacred or satanic, according to the intensity or morbidity of our "moral" feelings. On the contrary, we will then see it rather calmly and estimate it only objectively, according to its relationship to mental hygiene and to physical and social well-being. Thus, in the course of a larger view of evolution, and with the aid of a group of facts generally taboo, I will endeavor to show, over again, that the progress toward civilization and science, even in the matter of sex, is a

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process of secularization and de-mystification. The immediate purpose is to suggest some of the mental mechanisms by means of which the rise of sex-worship took place and the processes by means of which the secularization of sex is now progressing.

### GENESIS OF PHALLIC WORSHIP

As the human animal develops into self-consciousness, it is but natural that the interest should first be absorbed by the sensations of the body. Most conspicuous among these would be, naturally, the most persistent and intense, namely, those sensuous experiences which are of a sexual tone or nature and which later achieve accentuation and localization through adolescent sexual development. I, therefore, infer that the various manifestations of sex presented one of the very first problems to be consciously dealt with for explanation, for solution.

Elsewhere, I have offered a partial justification for the following conclusions as to the origin of religion, conclusions which I can only restate here. In the beginning of sex consciousness, that is of racial adolescence, men found in the sexual apparatus and its functioning perhaps the first conscious, and quite certainly the most intense, joy of their existence, the first visible, and seemingly the most immediate, condition of life, the source of strong, conscious, emotional dependence, the first sense-perceived associate of man's "highest," deepest, almost his only hopes, longings, joys, as well

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as the instrument for their realization. Aware that the sex impulse was beyond the direct and immediate control of his own volition, man naturally invested the generative organs with some sort of psychic life of their own, just as later, many other phases of nature were similarly invested. Sexual activities, seeming to be quite beyond the control of his own conscious will, suggested the idea of a super-human intelligence, resident within the reproductive organs an intelligence that knew and controlled them with seemingly perfect adjustment, as an efficient means to beneficent ends.

Under the circumstances, it was inevitable that the solemn awe of sex-mystery, the seeming transcendence of sex-ecstasy, the conscious dependence upon sex for joy and life, combined with the supposed superhuman intelligence ascribed to the sexual organs, should fuse into a worshipful reverence for the sexual mechanism as the original, intelligent, objective and seemingly ultimate source of nearly everything which, to primitive humans, was of supreme importance. Thus, at the very threshold of human self-consciousness, we find the development of phallic worship.

Now as then, religion, in the sense of mystical experience or other consciousness of a supposed union with the divine or super-human, offering an individualized testimony to the inerrancy of any religious creed or ceremonial, is but the mis-interpretation of sex-ecstasy, usually not adequately recognized as such. When con-

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sciously sexual, it results in some form of apotheosis of the love-passion. Religion, in this sense, exists in all degrees of intensity and certitude (morbidly), down to the fading-out point, where sex-feeling, theory and conduct have become secularized. Even in those in whom the apotheosis of sex has faded, there is great need for understanding the significance of the process and the value of its fruits. And so, it is of importance that we increase our consciousness of the nature of this process and of its probable further evolution.

### SECULARIZING THE UNIVERSE

Primitive humans, like present-day children, tend to project their own feelings, thoughts and self-explanatory theories into their environment, even into inanimate nature. So came animism into the mind of man. In the beginning of the process, during early adolescence, children tend to relate their sex to much of their environment. Since the phallus probably was the first object to be invested with a superhuman intelligence, it seems likely that the animistic projections during racial adolescence are the cause of the sexualization of the universe. The process is one of reading into objectives the mental mechanisms and valuations which had previously come into being during the development of phallic worship.

An adolescent girl of my acquaintance spoke of the small twig on a rubber plant as a "baby plant." Another



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child tends to see everything in sexual pairs, for example "a mamma hitching post" and "a papa hitching post." Dr. Karl Abraham reminds us that, in our language, we still carry over from the period of racial adolescence the gender forms of speech in words applied even to inanimate matter. Much of myth-creation corresponds to infantile conceptions of reproduction and is nothing but human procreation, divested of its more obvious human sexuality and projected over to the world as a whole.

At some stage of development, primitive humans know nothing of male contribution to the process of human reproduction. In this stage of ignorance, an attempt to account for the origin of the world would easily develop such a myth as is recorded in the Book of Genesis. Thus we develop the idea of a universe created out of nothing. The gods can be no wiser than are their creators. The feeling-value attached to such a myth then makes it difficult to correct by means of the more recent discoveries as to nature's processes. The victims of a disrupted personality sometimes find it necessary to keep their myths and their cultural data in separate air-tight and water-tight compartments.

### WORSHIPPING CONCRETE PARTS OF NATURE

It was probably very long after man first attempted to explain any part of nature that he thought of the ultimate problems of existence. It is therefore well to consider the means by which man probably transferred his

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worshipful attitude from the phallus to other concrete aspects of nature. The primitive human indulged his sexual activities in the primitive way; that is in the forest and amid the flowers. The ecstatic feelings of joy, the adoration and veneration which originated in sex-ecstasies, thereby became naturally associated with the forests and with the flowers. With the transference of the feeling-tones of sex-sublimity and sex-sacredness to various aspects of nature where copulation took place, mankind developed the idea of sacred flowers, trees and groves. In this manner, worship, as it is found among many primitive peoples, developed. Besides being associated with sex-ecstasy, the trees seemed to do that which was beyond the power of man. They seemed to cause the storm and to make the wind to blow and brought beneficent showers and the nipping icy blast of winter. So it was, they came to be credited with powers that were super-human, which might serve at will to produce pain or pleasure for humanity. In this manner, propitiatory rites came to be invented. Nature's forces furnished the material for rationalizing sex-projection into certain aspects of nature, and sex supplied the extravagant emotional valuation. Worshipfulness followed.

In this field, we see that the process of secularization has gone far, even though some still pray, as a means of regulating the weather and the crops. The trees are no longer sacred. The sexuality of plants and our esthetic sentimentalism now seldom have any relation to super-

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natural manifestations, except for a very few "nature mystics." Our interest in forests has resulted in the study of the behavior of trees and of smaller plants, until we have developed horticulture and a Luther Burbank, who, by processes of cross fertilization and artificial selection, develop new fruits and flowers useful to humanity. The evolution from sacred worship of primitive man to a Burbank is, in part, a process of depriving the universe of all mystical sexuality. All can now be viewed as a process of secularizing and dephallicising our mental attitude by enlarging our understanding of the behavior of nature's energy and of things.

### SACREDNESS OF SEASONS

Primitive man discovered in the sex function a certain kind of periodicity or rhythm, that is, an approximate regularity in the recurrence of events. This periodicity achieved emotional importance through its seeming relation to sex-rhythm. Menstruation among women was one of these periodic relations. Birth was another. Man saw a like appearance of periodicity in the movements of the planets, the monthly phases of the moon, the annual phases of the seasons, the seeming daily revolutions of the sun. The sacredness which man at first had attached to sex and to its periodicity was then projected into many periodic phases of nature. Through the discovery of a crude analogy, the physical universe came to furnish the data for rationalizing the feelings

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which attached, as a matter of emotional interest, to the projection of phallic worship to the planets.

So came planet-worship. The planets were personalized and sexualized. They were given human, personal characteristics, powers, motives and lives. The myths of primitive man record many of these erotic human impulses, alleged to be at work in the planets. Astrology was among the earlier of man's efforts to formulate the influence of the fancied state of the planets, at the time of a human birth, in determining the destiny of the newborn. Sun-worship and other planet-worship disappeared with the secularizing process and the coming of a larger knowledge of how things behave. However, a belief in a superhuman, procreative intelligence, employing the energy of the sun and the powers of nature in general for humanity's good or ill, remains a widespread fiction in the mind of the people. Thus, we will seek to propitiate the gods of sunshine and rain and still believe in astrology. Even modern astrology is probably only a more vaguely personified and partly desexualized aspect of the prehistoric conception of the planetary divinities. From astrology, the race proceeded still further, in the process of secularization, toward modern astronomy. Now, we devote ourselves wholly to understanding the law of the behavior of the planetary movements and forget the sexual phases, valuations and analogies. We no longer ascribe intelligence to separate planets, and only a very few care anything about their

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alleged specialized and super-human influence upon our personal destiny. For some, the intelligence first ascribed to the male organ of generation, and later believed to inhabit particular planets, has been once more transplanted and has become a purposeful divine immanence in them all; or it is a single omnipotent person, behind and in control of nature's processes. Some consider the simple psychologic trick from which such monotheism arose the marvel of our civilization. Others are content to study the behavior of things in the court of change and to adjust their lives as intelligently as possible to nature's processes, without attempting any explanation of ultimate causes or of the cause of causation. For those who have completely desexualized their thought and feeling about the universe, metaphysical theories of "wisdom and design in creation" are no longer deemed either necessary or useful.

### ANIMAL WORSHIP

Next we come to consider the beginnings of animal worship. In the course of this projection of the sex-centered interest and attention of the primitive, phallic-worshipping human, the latter transferred the extravagant valuations of human sexuality to animal sexuality. Accordingly, humans began to manifest a worshipful reverence toward the apparent and more conspicuous prowess of animals. Man observed that between the male organ of generation and the protruding head of a

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turtle there existed a very decided similarity of appearance. Through the extravagant importance already attached to sex, the primitive sex-centered mind was compelled to emphasize these crude but obvious resemblances, rather than the factors of dissimilarity existing between the two. Sex, as the habitation of superhuman intelligence, being divine, the turtle came to be looked upon as divine, also. It seemed as if it was on account of this that the turtle could perform the superhuman feat of living under water. This aided the rationalized projection of an apotheosized sex into animals by supplying further evidence of divine powers. It is thus that turtle worship is to be explained. From similarly obvious likenesses between the snake and the phallus, a worshipful reverence also attached to serpents, and these latter also symbolized the procreative divinity. Snakes also possessed the superhuman power of living in water.

Other animals shared this last attribute of divinity, this superhuman power of living in a manner and in a place in which humans could not live. Naturally enough, the worship that previously had been accorded to the turtle and serpent was transferred to fish, and fish-worship resulted. Among many primitive peoples, we find the fish symbolizing the procreative power of a sexualized world. Such symbolism was facilitated by the fact that some fish, like eels, resembled the phallus, while others, like the bass and flounders, presented an outline crudely similar to that of the external female



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genitalia. In the growth away from fish worship to piscatology, we see again the process of desexualization and a secularization of the human attitude toward fish. As we cease to worship, we descend from the fish, as a symbol of procreative divinity, down to our modern secular and practical interest in fish hatcheries. We have progressed from the employment of fish for emotional ends, as "spiritual food," to their use as an item of material diet.

Since man already had come to look upon the power of reproduction as evidence of divinity, he began to worship the sexual prowess of animals wherever it seemed unusually developed. Probably in consequence of this, there developed an attitude of adoration toward the bull, the goat, the lion and other animals; and in due course, many phases of the worship of animals became popular cults.

Now, instead of looking at these animals as sacred, we keep them in menageries and on stock farms and preserve toward them a very sensible secular attitude, endeavoring to understand the conditions and processes of their development and their greater uses for us. Thus, the packing-houses of Chicago, I suppose, are the lineal evolutionary descendants of the old temples dedicated to the spirit of bull-worship.

As our understanding began to crowd the gods out of more commonplace living things, humanity would tend to worship a projection of the phallic god in the

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form of symbolic representations, made in the likeness of the original habitat. Humanity began to create artificial symbols representing sexual deities, and so all over the world, came round towers and round mounds, the objective symbolizations of the sexual deity once resident in the reproductive organs. The traveller on a long journey would find by the roadside a pillar, perhaps of stone, symbolizing the divinity of the male organ of generation. There he would stop to rest and to pray for strength, protection and guidance during his journey. In due course of time, a shelter was arranged to protect him from sun and storm during the period of rest and worship. In the course of further evolution, the shelter became a church and the pillar a church steeple. Even to this day, some of the prehistoric sacredness of phallicism induces many to regard a church as more sacred than other buildings. For many centuries, the church symbolized also the divine wisdom; it was the seat of sacred learning, long after its phallic origin had been forgotten or was denied. It was the place where the few of brooding temperament stayed and prayed, studied and day-dreamed. Thus, the church edifice itself, in the process of secularization, became the early seat of worldly wisdom. The priests were the ones who, in addition to theology, had what little secular culture there was and the leisure to improve it. They learned to make ingenuous rationalizations of their emotional necessities, from which came dogmatic morals, dogmatic theology

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and various forms of metaphysics. Although this learning of the childhood of the race was designed to en throne and perpetuate the priesthood, yet this enshrined and enthroned piety fell before the secularizing process. The church, insófar as it has become secularized, has now evolved into the court house, the school house, the university and the lecture hall, usually with the steeple and phallic symbolisms omitted. Again, we seen the process of desexualization, first of our minds and then of our environment. Now, we have attained a partial secularization of our conscious attitude of mind toward political and educational problems. However, we are still far from being free from the process of projection, by virtue of which morbidly intense feelings of sexual origin still attach to aspects of our social institutions and create morbid valuations, as frequently exhibited in official intolerance, acclaimed approvingly by the public. Under the new secularized mental process, in place of worshipful devotion, we engage in an unemotional study of the behavior of natural forces, with the object of discovering the laws governing such processes.

The reproductive faculty in primitive man being, emotionally, the most important thing in his life, those who actually had, or who were suspected of having, a capacity for artificial stimulation of the sexual powers were, on that account, credited with a special influence, as possessing the powers of Omnipotence. Such intimacy with the Deity, through the exercise of some of his

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powers, became an evidence of one's superiority over his fellow man and of one's qualifications for the priesthood. In early religious literature, we find examples of this. The Bible tells the story of the man or woman who seemingly had passed the age of child-bearing and yet, by Divine interposition, again brought forth offspring. To bear a child after the supposed passing of the child-bearing period was conclusive proof of having been specially favored of Heaven — sometimes through the ministrations of the priest. So, too, the birth of a child by a supposed virgin was evidence of divine interference and favor.

Such miracles tended to the acceptance of the priest as a special mediator in our sexual troubles and joys. The clerics of today (in their own estimation at least) are still the special or divinely appointed guardians of the sex-morality of the race. From the beginning of man's conscious speculation about sex to the present time, the regulation of our sex-lives has been looked upon as the most important concern, the most exciting occupation, of all priesthoods. Of course, individual priests and parsons have their other interests, but you will usually find them ready to go from heavenly to earthly things in order to discuss, boisterously, the tremendous importance of somebody else's sexual "delinquency." So the priest who was thought to have revived the waning sexual divinity within anyone has, in the process of secularization, become a physician, who cares

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nothing about the divinity within us, but who is trying to understand the behavior of our sexual mechanisms, and who is giving us real, secular practical, every-day help, when we are in trouble about sex. The physician is, in the course of social evolution, the secularized descendant of the priest, who conducted the early public rites among primitive peoples.

Since sex was "sacred," above all other human functions, it was right and fitting that young people should be initiated into the mysteries of sex in a sacred place, first the sacred grove and then the temple. Thus, at times, with priestly ceremony and mysterious rites, the maiden was deflowered in the presence of a multitude and under sacred auspices. In modern times, the sacred temple in which sexual instruction was given and places where "sacred prostitution" was performed with pomp and ceremony have been, in part, supplanted by medical schools, where sexual science is beginning to be taught. In its later development, with the ascendancy of the ascetic aspect of the erotic conflict, another phase of this evolution is seen in the monasteries, as we now understand them.

As the process of deflowering the maid became somewhat democratized, humans came to view with a more secularized attitude of mind the ceremony of initiation into sex mysteries. During the middle ages, with the ascendancy of feudalism, the lords spiritual and lords temporal sometimes quarrelled to decide to which of

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them belonged the right of spending the first night with those brides who wished to marry within their jurisdiction. But the time came when the bridegroom disputed the right of either feudal or spiritual lord to initiate his bride into the mysteries of matrimony. Thus came another step in the secularization of sex. Even long after the clergy, for a valuable consideration paid to them by the bridegroom, had yielded up their claim to the first night with the bride, most people still regarded the permission and blessing of the priest as essential to the morality or propriety of a sex-relation. Even to this day, all religious bridegrooms expect to pay the priest, as in the days of "sacred prostitution," for their consent to the defloration of their bride. Without priestly permission, very many still think sexual relations an unpardonable sin, a repudiation of the sacredness of sex, which had its origin in that mystical ignorance finding its earliest expression in phallic worship. However, there are many who have gotten far enough away from the old superstitious attitude of phallic worshippers to be content with having their marriage contract officially witnessed by a justice of the peace. Here we see phallic worship fully secularized and marriage reduced to a civil contract for property regulation.

Even now, in some backwoods district, the justice of the peace feels it to be his ancient prerogative to kiss the bride after the ceremony. Thus, in more senses than one, the judge may appear as the evolutionary successor of



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the feudal or spiritual lord. Here he appears to be still exacting a symbolic recognition of a right of defloration, now legally vested in the husband. The husband still, almost always, sets an extravagant value upon virginity, and this attitude is reminiscent of the deflowering priest under a régime of phallic worship. The legalizing of divorce and remarriage is another step away from the influence of ancestral phallic-worshipping superstition. Thus, the secularization of the human attitude toward sex is slowly progressing, though far from being completed. All those who must talk in bated breath about the sacredness of sex and erotic love, or who must get excited over some unparsonized sexual relation, even though known to have been actually harmless, have not become emancipated from the phallic-worshipper's extravagant appraisal of sex, no matter what may be their avowed sexual or theological creed. The mental and emotional tones, values and processes involved in the present blind sentimentalism indulged in by some over their sexual-moral creeds is similar to that which, in the infancy of the race, produced phallic-worship. Even now, the human attitude toward sex is often so reverential as to embody all the essentials of phallic-worship, except a frank avowal of such worship. In spite of the differences in theory and theology, there is evidence in all this of the same psychologic immaturity. Hysteria always supplies these regressive symptoms, which so effectively illustrate the psycho-sexual child-

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hood of the race. So long as puritan morbidity dominates our customs, our psycho-neurotic moralists will perpetuate this sex-madness, which is an erotic interest at the evolutionary level of phallic worshippers.

It is one of the simplest things in the world for relatively unevolved persons to be caught in a confusion between their immediate desires and a dispassionate appraisal of the more remote advantages or disadvantages of immediate satisfaction. In the midst of an emotional conflict between irreconcilable urges, they are quite certain to attach great emotional values to one or both of the lines of irreconcilable conduct toward which they are impelled. From these extravagant emotional valuations of sex, we derive, more or less, the extravagant moral values of superstitious sex-creeds and sexual ceremonials, all adhered to with fanatical zeal. As our desires and mental processes mature, we approach a relatively impersonal and unemotional valuation of life and conduct. With the resultant enlargement of our understanding of the interaction and behavior of things and humans, we approach a deterministic concept of the human psyche. When the individual's interests are consistently unified upon such a deterministic concept, then so-called moral values will quite disappear. The human interest will have become devoted to understanding nature's processes and to living in harmony with them, even as regards sex.

An important part of nature's process is the psycho-

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logic aspect of sex. At the later stage of development and secularization, the psychologic aspect of the sexual process will include an evolutionary concept of the psychologic nature of our desires and mental processes in their relation to sex. By the time we have unified our sexual interests upon a well developed psycho-evolutionary concept of sex, our "moral" values will have been outgrown, and instead our interest will then be devoted to living in harmony with natural law, all of it, including the law of psycho-erotic evolution. For moral values, we now substitute an evolutionary classification of moral creeds and sexual behavior, a classification quite free from all affect-values, at least as regards the creed and conduct of others. Then the secularization of our human attitude toward sex will have been approximately achieved, as it has been achieved in relation to other aspects of nature.

This is the goal toward which we have been slowly but surely impelled by the natural push of things in this universe of ours. The more wholesomely intelligent any human being happens to be, the more interest will such a one attach to accelerating and living in harmony with the natural process of maturing our desires and mental mechanisms in relation to sex. In the same degree will there be a lessening of the valuations attached to any and all moral creeds concerning sex. When all moral valuations have been outgrown, then will sex have become completely secularized.















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